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A Journal of Religion

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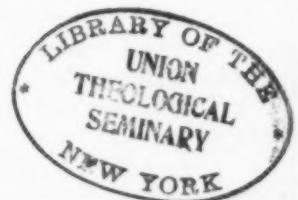
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EDITORIAL

A Lenten Prayer of Confession

THOU God of perfect holiness and grace, in Thy presence the spirit of mortal man cannot be proud. We draw near to Thine altar to commune with Thee, but we cannot endure the light of Thy face save as we come bringing sincere and humble confession of our sins. We have done those things that we ought not to have done. Turn not Thy face away from us, though we be unworthy, but hear the cry of our hearts for cleansing and for pardon. Judge us, O Lord, not as our fellows judge us, nor yet as in all integrity of conscience we must judge ourselves, but look upon us with that pitying goodness which, while it condemns our sin, yet gives us fresh power to overcome it.

Often have we wandered into wrong-doing thoughtlessly—Thou knowest how thoughtlessly! Canst Thou forgive our careless ways? Forgive us by teaching us to profit by our experience and to learn wisdom in the very things our thoughtlessness has made us suffer. Create in us the habit of spiritual awareness. Make us sensitive to moral values. Quicken not only our will to do the right but our intelligence to discover the right and to avoid the wrong.

We confess not only those sins that grow to full ripeness in our acts, but all nascent sins that lie growing from day to day in the unclean thoughts of our hearts. Forgive us our hidden sins of the mind, our dark imaginings, all lustful and covetous musings, all selfish and unsympathetic judgments upon others. Purify and sweeten our inner life. As Thou dost forgive our misdeeds, cleanse the sources of our misdeeds that out of our hearts may issue goodness like that which is in Thee.

Yet, Lord, save us from too much thought upon sin and

our proneness to it. Show us how we are to overcome evil with good, and may our minds delight to dwell upon those things that are noble and beautiful and of good report. May we keep close fellowship with Christ, to know whom is our best defense against the lusts of the flesh. In his name. Amen.

Waiting for the Stragglers to Catch up

NO denomination in America has been more forward in the cause of union than the Presbyterian. Yet there are Presbyterians who are opposed not only to the Philadelphia plan for organic union—the product, chiefly, of Presbyterian activity—but even to cooperation with the Federal Council. The Presbyterian Banner advocates complete separation from the federation movement. Disciples are painfully conscious of a wide chasm between the views of their conservatives and progressives, the former knowing no kind of union save by doctrinal conquest while the latter declare that the church is already one and its divisive distinctions are maintained by non-essential differences. Even among Congregationalists there are reactionaries and conservatives. In any of these bodies a very small minority may threaten the success of any union movement. A large majority of Canadian Presbyterians have long favored union with Congregationalists and Methodists in the dominion. Yet the fear of schism has prevented any definite steps being taken. Progressive leaders of all these denominations are compelled to wait for the stragglers to catch up. Meanwhile the work of teaching must go on. Probably union needs to be promoted more democratically than heretofore. Instead of so much attention being given to negotiations between ecclesiastical dignitaries, local communities should be making experiments in co-

operation. Community churches need not always wait on the action of overhead denominational organizations. Every successful community church will tend to hasten the negotiations of the high up officials. The cause of Christian unity proceeds best by education in its fundamental principles, and by carrying on experiments which will discover for all the path of ultimate success.

The Movies and Profits

THE effect of the movies upon child life has come to be a matter of serious concern to people all over the land. This interest is reflected by *The Outlook* in a recently published article bearing the title, "The World's Worst Failure." The author of this article believes that the movie promoters faced a great opportunity which they have utterly failed to grasp. In the February Pictorial Review the influence of the movie upon juvenile delinquency is dealt with. The thing that is wrong with movie shows is the thing that happens to all commercialized amusement. The horse race was once the diversion of gentlemen. Through commercialization it became the tool of gamblers. The movie business of the country has fallen into the hands of the big producers. The people of any city have little control over the pictures that are sent to them. They are on a circuit, and the pictures are sent out over the circuit by the syndicate. At the heads of these syndicates one will find for the most part Jewish capitalists. These men have but little feeling for either Christian or Jewish ideals. Their motto is profits, and they are getting profits as every one knows. Not satisfied with legitimate profits they are killing the goose that lays the golden egg. Public favor is being alienated for the quick profits that come to questionable pictures. Around Chicago there have been a series of outrages against women by supposed morons. Few of these morons are ever caught. One wonders that half-witted men so successfully elude the police. Is there a connection between this fact and the pictures which so often present attempted rape? Douglas Fairbanks appears this winter in "Zerco," a picture in which the heroine is abducted and rescued repeatedly. Gunplay and violence against womanhood may bring box receipts, but they cannot win the approval of thoughtful parents.

"Better Books for the Home"

AN examination of the ordinary home library shows a shocking deterioration from the days of our fathers. Instead of books of devotion, biography and history, we now find the reprint editions of the ephemeral novels. Of these scarcely one in fifty could by any stretch of the imagination be considered as a contribution to literature. The theme in them is generally the sex motive. It is upon such pabulum that thousands of families of children are being brought up. Unless one is cynic enough to believe that reading has no influence upon life, we must expect

a harvest from these home libraries. Meanwhile the world never had a better supply of wholesome and interesting books. There are clean adventure stories for boys, and books for girls that lay hold wholesomely upon the imagination. For the adult there is a wealth of biography and popular science and a sufficient range of decent fiction. For the elders there are great books in economics, sociology, poetry and drama. For all there are sane and inspiring religious books written in a far different style from that of the old-time Sunday School library book in which the good little boy always died and went to heaven. There are some books which the ordinary home can afford to borrow from the public library, but there are others that belong in the household. An encyclopedia helps to answer the school-boy's honest questions. The price of one automobile tire will provide mental pabulum for a whole year. No family can maintain an intellectual or cultural atmosphere without owning its own books and reading them. Good books are unfailing life teachers.

Oriental Interpretation of Christianity

THE student of church history is soon made aware of the great difference between the Christianity of Jesus and Paul and the Christianity of the historic creeds, particularly the Nicene and Athanasian creeds. Christianity conquered the Greek-speaking countries, but they in turn hellenized Christianity. It is this hellenized Christianity, still further modified by later racial characteristics, that is practiced in the western world. And now when Christianity is taken back to the Orient, it is this hellenized brand that is taken. It always seems like a foreign religion in India or in China. And it always will seem so until the natives are allowed to make their own interpretation of it. The native Christians, representing a number of the denominations, have gotten together in South India and have agreed upon a basis of fellowship for an Indian church. Even representatives of the Episcopal church were present, and western denominational differences were not allowed to stand in the road of an Indian interpretation of Christianity. The Christian Sadhu, or holy man, is making his appearance, a figure unknown in the western world. Recently Sadhu Sunder Singh visited England and the United States, and was everywhere received with curiosity as though he were representative of some new religion. Yet he is simply a Christian who has Christianized instead of abandoning the temperament and characteristics indigenous to Indian life. One of the first developments in China, as soon as the supporting denominations lose control, will be an adjustment with Confucianism. There are many things in Confucian ethics which are Christian in quality, and the sharp antithesis once drawn between Confucianism and Christianity is regarded by intelligent missionaries as unnecessary. The mission boards which direct the missionary operations are in many cases aware of the need of giving missionaries more liberty, but missionary giv-

ing is still too precarious to allow the administrators of missions to go as far as they might if their constituencies were better informed. The task is still conceived of in terms of turning orientals to occidental modes of religious thought. This all the missionary money in the world could never do. Jesus and Paul were orientals. The final oriental reinterpretation of Christianity may conceivably be better Christianity than ours.

Curbing the Public Dance

THERE seems to be a unanimous conviction that the public dance hall is an evil. Once more the commercialization of a recreation has obscured its possible good, and developed a horrid brood of evils. One wonders how long it will be before the state will take over recreation just as it has taken over education, and forbid the exploitation of the youth of the land by an appeal to the lower instincts. John J. Phelan has recently presented in the Survey a resume of investigations which he has made with regard to the dance halls of various cities of America. From his investigations he has formulated a set of dance law regulations which will be recommended to the cities of the land. Among the regulations are these: Girls under eighteen not to be allowed in dance halls; the halls to close at eleven o'clock; liquor to be barred, and the dance hall violating this provision to lose its license; policewomen to attend the dances and curb any tendency to impropriety. Former mayor of Chicago and former governor of Illinois, Edward F. Dunne, has declared that no organized evil of the city, not excepting the saloon, ruined as many girls as the public dance halls. The churches in days gone by have tried to abolish the dance entirely. This sweeping policy does not enlist the support of Christian people as it formerly did. Something could be accomplished if the Christian forces stood together for the municipal restriction of the dance halls. Even though a churchman in his heart might desire more, he would do better to take half a loaf than to have no bread. The dance in the home under the supervision of elders is one thing. The dance that mixes up young people who are strangers to each other is quite another thing. There are no worse hell-holes in the great cities than some seemingly respectable places where the male vampire stalks his victim.

Mothers Who Work at Night

WOMEN who work at night have been the subject of study on the part of the National Consumers League. The League is committed to the idea of revealing to consumers the conditions under which their goods are produced and marketed. It has often furnished white lists of houses which could be commended for their fair dealing with labor. The blacklist is illegal and perhaps less effective than the white list any way. One of the most recent studies carried on by this splendid organization is that presented by Agnes de Lima, the research secretary. The city of Passaic, N. J., has many

textile industries. These pay low wages to men and relatively high wages to women. The investigator went from home to home to secure something better than statistics, the human facts about a hundred working mothers. This investigator says with regard to her visitations: "Take almost any house in the non-residence section, knock at almost any door, and you will find a weary, tousled woman, half dressed, doing her housework, or trying to snatch an hour or two of sleep after her long night of work in the mill. Most of these women are Poles, Hungarians or Russians—in fact only one woman seen by the investigator was American born. They speak little English, and the information gathered from them is often most elementary. The facts are there, however, for anyone to see, the hopeless and exhausted woman, her cluttered three or four rooms, the swarm of sickly and neglected children." The law of England has prohibited night work for women for seventy-six years and fourteen civilized nations of Europe have since 1910 had a trade agreement which forbids the production of goods by the night work of women. The United States has not joined in these agreements because of lack of power on the part of the federal government to control labor conditions. Thus because of a loophole in the law we still have states in which practices are continued that have been outlawed by the civilized world.

The Prohibition Movement in Scotland

THE initial prohibition referendums in Scotland have been completed. The results seem disappointing when viewed from the vantage point of complete prohibition as it has been attained in America. It is a time, however, to revive the old slogan of the fighting prohibitionists, "Every saloon killed is victory." The Scotch prohibitionists killed some 300 saloons, or public houses, as they call them. That is all clear gain, and the campaign was gain as a means of education. The thin end of the wedge is driven in. Prohibition progress is a war of many years duration, and in killing 300 saloons the Scotch warriors have registered substantial gain and have placed their lines in advantageous position for the next drive. Britons move slowly away from old things. They may move however with the relentless progress of a glacier. In this first skirmish every weapon that money, politics, ancient habit and the temperament of conservatism could command did battle with all the power it possessed. It was the intention to "scotch" the movement in its beginnings. The "trade" spent millions. Every prejudice that a post-war spirit of reaction could rally was utilized, among them an anti-Americanism that is somewhat strident in some quarters just now. The temperance forces also had certain Anglican church as well as Roman Catholic influences contending against them. "Bishops and brewers" is still an unfortunate alliteration in British public matters. Besides, we must remember that it required 55 per cent of the total vote to eject a saloon and that this 55 per cent must be at least 35

per cent of the total electorate, voting or not. Furthermore, there were three propositions before the voters, which carried the possibility of near-prohibitionists taking the middle course the effect of which would limit the number of saloons without abolishing them all. Thus we can understand how Glasgow could register 148,343 votes for prohibition against 182,560 votes for continuing the present number of licenses, and yet only four wards go dry. The dries had a big handicap in the electoral privilege as well as in the ancient habit and the conservative temper. With 300 saloons killed and no losses on the other side the verdict is victory.

The Public Impotence of Religion

THE title is not ours. It was formulated by that powerful theologian, Principal Forsyth, for an article which was published in *The Christian Century* two years ago. We can find no other title which adequately matches the thesis of the present editorial, and so we take it for our own. As one looks back upon the ecumenical calamity of the world war and the appalling reaction following it, nothing is more remarkable than the public impotence of religion. Often it was said that if the religious forces of the world had been mobilized and made effective, the war could have been prevented. Perhaps so; nobody can tell what would have happened if something else had not occurred. As a fact it was not so. Instead, in each land the church fell in behind the politicians and militarists and was content to be a follower, not a leader, an ambulance picking up the wounded and burying the dead—a ministry which the Highest did not disdain, but which is manifestly not the highest ministry.

Of course the war did not create that situation; it simply disclosed it. The inability of Christianity to reform the world on a large scale, to hold the attention of the laborer, to keep the respect of the lover of science, to convince the heart and mind of the student of literature or art, had long been suspected, but the war revealed it—like a star-shell over no man's land. Must we admit that Christianity has failed, alike in intellectual command and in moral leadership? No. Is the world more wicked than ever it has been before? No. Take any age in the past, and the things which it tolerated as matters of course fill us with horror. Is it because the world is more hardened against religious influence? No. There is a widespread desire for a personal hold on spiritual reality. Indeed, it is an age of great religiosity, when the unseen is not denied, nay, is courted, but courted often by occult, a-moral, if not uncanny, means.

What, then, is the matter? In working among the soldiers during the war it was found, when one got to the real mind of the men, that their indifference to the church was due to one of two things, either selfish indulgence or unbelief. More often it was the former—the long lie in the morning, an unwillingness to surrender to the moral demands of

Christianity—these more than all else. But among many thoughtful and responsible men, spiritually alive and morally noble, it was an inability to accept the creed of the church, which they found to be either unintelligible or incredible. The truth is that we live in a new universe. The man at the plow, and the child in the school, see things in a different aspect and in mutual relations different from those in which their grandfathers saw them. The sun, the stars, the solid earth, the framework of society, the organization of the world, the standard of criticism that governs the search for truth, the ideals of life—all are transformed. The widespread intellectual defection from the church is caused by the plain fact that the church has not yet interpreted this new universe in terms of Christian faith. Today, not only has a nobler idea of God to be disentangled from old beliefs, but the new world, in the innumerable ways in which it bears upon the individual, the family, the community, must be shown to be in harmony with the will of God the Father of Jesus. Here lies the task of the Christian thinker, and it will be accomplished by the inspiration of the Spirit in the minds of men ready to be thus employed; but it will be hard work.

Howbeit, our point now is that the public situation in the world has outgrown the current type of religion and the conventional form of its activities. It is the poverty—the stridency in some, the huskiness in others—of our type of religion that is the source of the lack of influence on the part of all churches in all lands. Whether in the making of war or the making of peace the church is not an inspiration. It is an irrelevance. It does not signify. Whereas religion should be a big business and a moving, creative power in the affairs of the world, it is little more than a sideshow. There is an appalling contrast between the inner wealth of Christianity and its outward futility, its private triumph and its public failure. The position we have reached is well assessed by a recent writer:

Today there is better thinking and writing on social or national subjects than there ever was in the world before. But its eye is not on the history of the whole soul. To read it, you would not guess that we were in a Christian country with a long Christian tradition shaping its society. You would receive the impression that its religion had no more to do with its affairs than a harem, that is kept behind the purdah. Hardly any reference is made to the eternal Kingdom of God, and no express guidance is taken from distinctive principles of the ethics of the Kingdom.

When we ask why this is so, the reason is not far to seek for those who have eyes to discern. For one thing, the church has developed noble personal character, but it has failed to construe its faith, or its society, or its Saviour from the one idea which was his own creative and organizing center—the Kingdom of God, the action in men and nations of the sovereign righteousness and holy love of God in the practical affairs of the world. It has not taught that the greatest thing man can do, either as an individual or as a community, is moral worship, to hallow the holy name; and that this is not simply to be done on set occasions and in sacred buildings—by rapt emotion and mystic ecstasy—but in the moral purpose and trend of affairs great and small. In short, that our worship must be great moral action, and that great moral action is worship.

Men and nations have not been taught that they are here, in chief, not to give effect to their own genius, but to serve the one invincible destiny of the Kingdom of God, to seek that first, and to wait on God and work for him, instead of seeking to exploit, if not to commandeer, him in behalf of their own ends. These words from Principal Forsyth tell, in flashes, the truth of the matter:

Our religion belongs too much to the religion of indulgence, exemption, and immunity. Piety takes the place of faith. Love becomes an affectional infinite instead of a moral absolute. The note of sovereignty vanishes from religion, the note of control from ethics. We are melted without being moulded. We have a temperamental piety instead of moral insight, moral redemption. Religion is too mobile, too subjective, too pliant—just as in the days of a more formal orthodoxy it was too stiff and intellectual, with the hard impotence instead of the soft. It eases but does not cure the public case. It is for easy edification more than hard obedience. We detach individual experience from the immanent and irresistible righteousness of God, with its almost automatic judgment on godless civilization. A church catholic is sought otherwise than by a church holy. We lose the note of moral majesty. We lose the vision of nations in solemn covenant round the great white throne. We are fumbling at a social, national, international religion with the small key of a private piety and a provincial faith.

Again, if we go further and ask why private salvation does not mean public redemption, the answer is that at the heart of the present unrest and discord lies a right instinct baffled by a false philosophy of life. We are feeling our way slowly toward a new and more human order of society; we see dimly what is needed but we cannot reach it, because of the material-mindedness that still clings to us. The gulf which really affects our thinking and our living is that which divides the spiritual side of life, which we believe in and value, from its practical and public concerns. In the lives of many noble and true men there seems to be no actual or necessary relation between these two things. One man has no theology, and no use for God; and yet his life is full of spiritual atmosphere. Another is a sincere and orthodox Christian; and yet his life seems to move on the dulllest material plane. A third has his creed on one side and his spiritual sensibilities on the other, but with scarcely any real interaction between them. All three would protest against the charge of material-mindedness; but, as a fact, all equally exemplify it and help to perpetuate it in others.

What we have failed to get clear is the relation between what is spiritual and what is practical. We think of "the spiritual" either as an inherent quality in things to be brought out, or a glamor floating about them. In effect we reduce it to the level and nature of matter, making it something that can be spread, like butter, on things, or extracted, like honey, out of them. Which means that we think in terms of matter, and are still, in principle, material-minded, as much as the men who live in their gross pleasures, or in their stocks and shares. The proof is our failure to "walk by the spirit" in practical concerns. To be "practical" a man feels he must deal in the material. He will acknowledge that a problem—like making peace, for example—is spiritual, and that the only final cure for

labor troubles is the prevalence of the spirit of Christ; but he will start to work to that end with material remedies, political or economic. To seem to pin his faith to spiritual influences would be to write himself off as a visionary at once.

So there has been a strange mishandling and undervaluing of the spiritual factor: not that politicians and men of business are necessarily devoid of spiritual perception, but because material-mindedness holds the field. We lower the spiritual to the level of a force—potent, it may be, but too elusive for practical affairs—instead of realizing, as Carlyle said, that the spiritual everywhere creates the practical, and would shape it if we were brave enough to trust it and wise enough to use it. For the Christian man—one for whom, as for St. Paul, "to live is Christ"—this is an intolerable condition, the more so when secular prophets are today prescribing for our shattered civilization a return to God. Everywhere this tragic hiatus confronts us, because we find it so difficult to pass from the spiritual factor to the practical undertaking. For, manifestly, to bridge that gulf is the first step towards any reconstruction that aspires to be based on and made fruitful by the creative and consecrative power of religion. As well neglect the air in seeking to solve the problems of aviation as to hope to solve our social problems otherwise than by bringing the things of matter and sense into subjection to the spirit.

If we go a step still further and ask how this is to be brought about, we must look the facts in the face. First, it cannot be done all at once, any more than the world can be evangelized in a day; but we have made remarkable progress toward it in recent years. In recent years, we say, because the emphasis upon the social meanings of Christianity is new among us. Even yet it is looked at askance by those who, as Samuel Butler used to say, are "equally horrified at hearing the Christian religion doubted, or at seeing it practiced." Second, more and more we see that it is not enough to redeem individuals and expect all things to right themselves; for that fails unless the regenerative forces of the gospel can be more fully organized and applied to social ends. Often enough a company of men, each of whom it a loyal and true-hearted Christian, will do in their corporate capacity what not one of them would do as an individual. They think the two standards different; the responsibility is distributed, if not attenuated; and so we find followers of Christ acting, in politics and business, as if they were disciples of Machiavelli. In the same way, a nation of Christians would not be a Christian nation, unless its people had learned to carry their spiritual-mindedness into public-mindedness. For it is in our corporate life that we lag furthest behind our vision and faith.

For the conquest of communal life by the Christian ideal we must have faith, and yet again faith, in spiritual influences, and trust in spiritual methods. Two instruments are at hand, personal character and public opinion: to quicken and cultivate the spiritual quality in men, and to educate and organize the finer mind of the community. The individualists of old were content to receive; the social Christianity of today puts all the emphasis on giving and

doing. Neither, alone, fulfils the Christian ideal, which is that of an instrument receiving and distributing the gift of abundant life. Wesley was right when he said that "the Bible knows nothing of a private religion," and our religion has been so much a private mysticism that it is impotent in public life. If we have been thinking of the Kingdom of Heaven as only an inner experience, or else as a visionary city suspended in the sky—something to be longed for, but never realized—we must "repent," that is, change our way of thinking. Today, as of old, it is evermore at hand, waiting for willing hearts and fraternal hands to make ready for it, make room for it, revealing the will of God on earth as in heaven.

But if we are to recover "the gospel of the Kingdom," as Jesus taught it, we shall need a deeper inner experience of religious reality, an endowment of power such as that with which the church began her morning march in the world. Once again it is power that we need, not power of numbers, not power of money, but the power of the Spirit—and that power is not achieved, it is received.

The Church and the Community

IT is increasingly apparent that the denominational order of things is failing to meet the needs either of large cities or of smaller areas. It is at best a survival from a time when its competitive character did not shock and disturb. Sectarianism was sufficiently in the blood of the nation before the war to find a sort of an apologetic for itself. Today it is increasingly difficult to justify denominationalism to sensible and sensitive people. Its wastage and discord are too apparent to be concealed under any camouflage of diversified convictions.

Particularly is this true in new communities which are taking form in all parts of the country, either as fresh settlements or as the suburbs of cities. Into every such locality it is the impulse of aggressive denominational officials to push with a church of their own faith and order. But the rivalry occasioned by this policy is easily foreseen, and the more constructive spirits find themselves reacting against the policy, and in favor of some unified expression of the religious life.

Where there is a cooperative body, like a federation or council of churches covering the area, it is sometimes practicable to adjust the matter so that some one denomination shall be permitted to foster a community church, while the others observe that self-restraint and courtesy which the situation demands. In other cases the community itself takes the initiative and forms a neighborhood church based not upon any of the denominational distinctions which have now become obsolete and fictitious, but upon the principle of neighborly fellowship in worship and brotherly cooperation in the practical service of Christ.

This is taking place throughout the nation, and is one of the most hopeful signs of the active and constructive

impulse in Christianity today. It is the best answer to the criticisms that find mordant expression against the church. The fact remains that this new impulse is shaping the life of scores of rapidly forming communities, with the promise of real effectiveness in Christian service. When undertaken by a denomination in the true spirit of community service it proves that some of these Christian bodies are capable of sinking their sectarian aims in devotion to the larger good of the Kingdom of God. When projected by a community on its own initiative it is a sign of the vitality of religion at the broad human base of community life, whatever may be the fact as to the waxing or waning of ecclesiastical Christianity.

A visitor in the west recently had occasion to make a hasty study in a single evening of four different forms of community service in connection with churches in a typical city. His report is illuminating. The first church visited was in a locality closely approaching slum conditions. The church had saved itself by changing its program from that of the conventional or denominational church attempting to secure a membership for itself out of the local area, and had boldly gone after the community as a whole, making nothing of its denominational connection, but everything of its desire to meet as fully as possible all the needs of all the people of its district.

It was a Saturday night, perhaps the least favorable in the week for a display of activities. But in three or four sections of the very modest plant boys and girls, young men and women, and people of older years, were busy with work or recreation suited to their tastes. Not far away there was a store building which had been converted into a perpetual rummage salesroom, where clothing and other material was on sale at small cost, after being repaired by the willing hands of church workers of that same congregation. The denominational leaders had made a small investment from their forward movement fund, and the rest of the money for the fine experiment had come from the friends of the work as they saw its value.

The next place visited was in a somewhat more resourceful district, but in a distinctly industrial part of the city. A church that had once a great name had come to grips with a changing population, and was on the verge of failure. A young man came in as pastor who had a community rather than a denominational mind. Two years had made an astonishing change in the place which that church holds in the regard of its neighborhood. The old church building was flanked by a community house which was put to many different uses. In the basement gymnasium a basketball game was in progress. Week-day classes of various sorts, from the kindergarten to many kinds of evening class work, were in evidence. A staff of four paid workers carried on a seven-day-a-week program of activities in which apparently the whole community took interest, for people of all social conditions and of many religions were coming and going. A Sunday afternoon forum gathers an audience of seven hundred. These many sorts of work are done in the name of the church, but not of a denomination. Yet this church is the product of denominational solicitude, and was helped

to its present equipment in part by denominational funds. The church, however, belongs to the community and not to the denomination.

A third church of similar spirit but of very different environment was situated in a boarding house district, from which nearly all the well-to-do residents of former days had retreated to the "park section." Here on a still more extensive scale the community program was in operation seven days in the week. As the visitor went in a crowd of several hundred was coming away from the Saturday night moving picture showing, for which a charge of fifteen cents was made. All the other forms of physical, social, educational and religious work were provided. It was said that under the enlarged regime which made the community feel that the church really belonged to it, the Sunday school had grown from three hundred to a thousand. On that particular Sunday the attendance was over eleven hundred, while the services of worship and preaching were crowded.

In this church alone of the four visited the denominational note was struck, but that was almost unconsciously done. When the question was asked whether the congregation and the rest of the church's constituency was made up of people from all denominations or of that particular body, the answer of one of the church officials was that since they were not the only church in the community, they tried not to proselyte in any way, but to reach primarily their own members within reasonable distance. But further conversation revealed the fact that the church is really seeking the welfare of the entire district, quite without reference to denominational advantage.

The final visit of the evening was made at a late hour to a strictly community church in an exclusive residence section. Here again a denomination had backed the enterprise, but one looked in vain for any token of its claim upon the property or the program. On the tower and in two places on the side of the beautiful structure were the words, "Community Church," without a hint of denominational connection. Here again the plant provided for the four types of essential church activity—physical, educational, social and worshipful. Every day in the week and at all hours of the day the church is open and its equipment is in use. It is the only church in the locality, and it is making good in the effort to meet all the needs of all the people.

This traveler's experience discloses what is taking place in more than one locality, and what may be the program in any place. To be sure it takes a high order of Christian statesmanship on the part of church officials to conceive and foster community churches without asking for denominational exclusiveness in return. But these four community churches are proof of the fact that it can be done, and that a few consecrated and far-sighted Christian laymen, who have the ears and the confidence of the right sort of denominational officials, are doing this sort of thing with a sense of immense enthusiasm and satisfaction; and that not alone in the city of Denver, where the observations here recorded were taken,

but in every other city and town the community church can make the same unselfish response to the needs of the locality.

A Word for the Minister's Wife

THE minister's wife of our time is not the meek, unintelligently submissive person who took that part in the novels of yesterday. Ministers, like other men, marry women whom they happen to know, and in this time of coeducation and parallel education they are likely to know women who approach them in ability and culture. The preacher's wife is likely to be a college woman, and often she has had university courses or technical training of some kind. Naturally such a woman can do things, and since she has had the grace and the good sense to marry a preacher, naturally she is willing to do them.

The churches are not slow to learn that such a person is a valuable asset. A pulpit committee, considering possibilities for the pastorate, is quite sure to take the comparative qualifications of the pastors' wives into account. "Can she teach a Bible class?" "Has she taken primary work?" "Is she a speaker?" "Can she play the pipe organ?" "Can she sing?" are questions anxiously asked. The preacher, especially if he be a young preacher bursting with pride over the recent acquisition of an accomplished wife, is likely to answer all of these questions in the affirmative. Can she do these things? Can she not, and seventeen hundred other things, bless her!

The wife is also in the combination. Having married a minister she is determined to play the game. She has heard a great deal about the sacrifices of a minister's wife and she is determined to get all of the misery out of the situation there is in it,—for prospective domestic sacrifices look so extremely interesting from a bride's point of view! Nevertheless, she vows it shall never be said of her that she neglects her housekeeping for parish duties. The educated young woman of today knows how to keep house, and the preacher's wife is at least spared the humiliation that came to that lovely young reformer, Mary A. Livermore, whose loyal preacher-husband buried her first pudding in a corner of the garden at night, lest the critical eyes of the parish be turned toward this culinary tragedy.

But household duties grow, and so do outside activities. The minister's wife with three or four small children, a wide social acquaintance, and several departments of the church to supervise, begins to find her life a problem in complex fractions. She begins to flag physically and mentally, her work in every line suffers, but she does not know how or where to cut loose. Of course, she has attempted too many things, and has prided herself too greatly on doing them all well. We do not hear it said of a man, "He is the best lawyer in the county; his squashes take prizes at all the county fairs; he runs a large brickyard, repairs sewing ma-

chines, reads papers on Ibsen and Sudermann at all the women's clubs, and plays the drum in the town band." The preacher's wife must learn to have more forethought and more independence, and to forfeit her silly pride in doing all things equally well.

There are two easy ways: She may show a sympathetic interest in every department of work but refuse to hold office in any, or she may specialize in the one kind of work to which she is best suited. If she follows either of these courses consistently, her attitude will be respected. If she tries to carry all kinds of responsibilities, there will come a day of reckoning when, lying forlornly on a hospital bed, she will wish she had been content to be one useful and happy woman instead of trying to be a dozen distracted women at once.

Material Things

A Parable of Safed the Sage

THREE women came to my habitation, and they sat them down and spake unto me. And they asked me, saying, When thou art sick, dost thou call upon God or the doctor?

And I answered, I am never sick.

And they asked, What, never?

And I said, Well hardly ever. It is more than forty years since I have lost the labor of a day through illness.

And they said, But peradventure thou shouldest be ill, wouldest thou call on God or on the doctor?

And I said, I would call on both.

And I said, Wonderful and Mysterious is this human body, and no man knoweth much about it, but the Physician knoweth a little more than I do. If I have need of his knowledge, I shall not forget that God hath distributed his gifts; neither shall I forget that God hath caused healing herbs to grow out of the earth for the good of such as be sick.

And they said, Thou canst not trust at once in both God and these Material Things.

And I considered how each of them did trust in Material Things as well as in God.

And I said unto the first, Thy teeth are false.

And she said, Thou art no gentleman.

And I said unto the second, Thy sight faileth, and thou putteth thy trust in Spectacles.

And she said, That is none of thy business.

And I said unto the third, Thy hair is Not Indigenous.

And she said, Thou art a brute.

Then spake I again unto them, and I said, Come not to me to rebuke me for my trust in Material Things. And I spake unto the first, saying, Go thou and trust in God till thy teeth grow out again. And I spake unto the second, saying, Go thou and come not back till thou comest with undimmed eyes. And I spake unto the third, Go thou and return to me when thy hair is grown.

And from the manner of their going, I inferred that they loved me not.

LINCOLN

By Thomas Curtis Clark

The Hand of Lincoln*

THIS hand grew strong by felling stubborn trees
That barred the way of freedom for our sires;
And here in Illinois it lit the fires
That should destroy those age-long dynasties
Of vested right and selfish power that broke
The spirit of a race. He saw their grief
With deep, sad eyes, and vowed their sure relief—
And then the Voice of God and Freedom spoke!
This hand clinched hard the tyrant's rod of hate
And tore it from his grasp. A people's prayer
Went up to God, who seeing their despair
Had sent to them a Friend both good and great.

The Revelation

HE walked among us and we passed him by
And thought him but a country lawyer, crude
As our red prairies are, and more than rude,
Who reveled in his jokes and deviltry.
We could not know the heart within that breast
Until the blood flowed freely from the wound
A madman made; then was it that we found
That God had loaned us for a time His Best.
And now the nations, since their kings are gone,
Have taken him across the wide-flung sea
To rule their hearts as well as ours; to be
The goal of their desires, with breaking dawn.

The Christian

HIS foes declared him blasphemous, perverse,
Ignoring God and heedless of His Word.
They said he lacked in fineness, who preferred
To market jokes, foul scandals to rehearse.
He was no white-robed saint: a strong man he
Who loved to wrestle with the devil's brood
That lurked behind the fashions of the good.
He scorned all shams, and for hypocrisy
He held a hatred such as Christ alone,
The scourge of haughty Pharisees, could know.
Those painted masks of Christians felt his blow,
And at his blameless name each cast his stone.

Not by their words, but by their fruits, said He,
Who also knew the sting of calumny.

The Glory of Lincoln

WHO builds of stone a shrine to bear his name,
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow men endured the shame,
Shall have eternal glory for his own.

*Written after viewing a cast of Lincoln's right hand.

Can Society be Made Christian?

By William Adams Brown

THE question whether Christianity is practicable may have two meanings. We may ask whether it is practicable for the individual or we may ask whether it is practicable for society. As to the first, there would be general agreement. All of us know people who are Christian in their personal life, people who really believe that all men are their brothers and try as far as they can to treat them as such, people who are unselfish, cooperative, charitable, hopeful, self-sacrificing, and who are all these things because they believe in a God who is like Jesus Christ.

But the question whether Christianity is practicable for society is a different one. It is whether it is possible to bring Christian principles to bear upon human life as a whole so that the different social groups which compose society—nations, races and classes as well as the lesser groups within each—shall act and think and feel as Jesus Christ would have them. If so, it is important for us to know it, for it will make a difference in our conduct. If we believe Christianity to be practicable for society as well as for the individuals who compose it, we shall judge current social and economic questions by one standard. If we do not, then much that we are doing both as individual Christians and as a church will be waste of time.

NEGATIVE REPLY

There are many, both outside the church and inside, who answer our question uncompromisingly in the negative. We find them in the circles of big business with its doctrine of each for himself and the devil take the hindmost. We find them among the politicians who teach the supremacy of the individual state and deny that nations have any duties toward rival nations except those which their own self-respect may dictate. We find them among the radicals who in the name of the proletariat claim the right to suppress by force, if need be, all who differ with their will and in the very same breath in which they speak of brotherhood and humanity show by their acts that they have become converts to the imperialistic philosophy of the Czar.

I was reading recently the report of the Committee of Safety of the Russian Revolution in which this philosophy of brute force is expounded with the most rigorous and uncompromising logic. But you will find many who shrink with horror from the consequences which the Bolsheviki draw from their premises who yet accept them as the basis of their own theory of the state. In a recent account of the German revolution published by S. Miles Bouton, "And the Kaiser Abdicates," the author comments on the socialist challenge of the existing state as follows: "The socialist creed teaches the brotherhood of man and the equality of all men irrespective of race, color or belief. The inescapable corollary of this creed is that patriotism, understood as unreasoning

devotion to the real or supposed interests of the state, cannot be encouraged or even suffered. And this standpoint necessarily involves further the eventual obliteration of the state itself, for any state's chief reason for existence in a non-altruistic world is the securing of special privileges, benefits, advantages and protection for its own citizens, without consideration for the inhabitants of other states. If this exercise of its power be prohibited, the state's reason for existence is greatly diminished. Indeed, it can have virtually only a social mission left, and a social mission pure and simple cannot inspire a high degree of patriotism."

In other words, there is not enough power in the unselfish motives to which Christianity appeals to serve as the organizing principle for a social unity like the modern state. Whether Mr. Bouton believes this himself or is only interpreting the beliefs of others, he is voicing a philosophy which is far more widely held than we sometimes like to think.

PREMILLENARIANS AND MYSTICS

Within the church, too, we find many who from quite different motives come to the same conclusion. At one pole are the premillennarians who deny that it was ever God's purpose to have a Christian society on earth and bid us postpone our hope of the better social order to the new era to be introduced by Christ at his coming. At the other pole are the mystics who take refuge from the tragedy and mystery of life in the inner world of personal religion. How hopeless, they tell us, to seek the peace we need in any change of external environment. If God means anything at all he must mean some power able to lift us above the fluctuations of our transient and unsatisfying life into a spiritual realm where sorrow and heartbreak can never penetrate. There is something in this view of religion that appeals to a deep instinct in human nature. There are times in the life of every one of us when it seems as if the cruelty and mystery of life were more than we could bear and the promise of some short and easy way of escape from the responsibility that has grown too heavy for our shoulders comes to us with an almost irresistible appeal.

And yet there are few of us who would be ready to accept this answer as final. Christ has made too deep an impression upon the life of the world to make the complete abandonment of the attempt to realize his principles in society permanently satisfying. However hard it may be to realize the ideal, however far we may yet be from the distant goal, we have seen the vision of a world made over after the mind of Jesus Christ and we cannot abandon without a struggle the effort to realize that ideal, cost what it may.

Are we right in this or wrong? Upon our answer will depend our attitude toward all the questions of social reconstruction which fill so large a place in the

thought of our time. Wherever we turn we find men increasingly conscious of the need of some spiritual foundation for society if democratic ideals are to persist and triumph. In the great war we had a practical demonstration of what follows when the Christian point of view is abandoned. For the philosophy which underlies war, if it be accepted as the last word for society, involves in the last analysis the denial of the practicability of Christianity. War assumes that the enemy is not open to the kind of considerations with which the gospel operates, that you must not treat him as you would treat other men, as your brother, sharer with you in the good gifts which our common Father has provided for all his children and entitled to the same frankness and fair dealing that you claim for yourself. The Christian attitude of trust, sympathy and good will so essential to the maintenance of a stable society no longer obtains in time of war. The one thing essential in war is to bring your will to prevail over the will of your opponent at any cost. And now that the war is over and we face the new tasks of peace, the old habits still persist. The lessons once learned of distrust, suspicion and fear are not easily unlearned, and unless some powerful spiritual influence can be brought to bear upon the world's life to form the center of a new organization with new motives and ideals, we are in danger of losing the very objects for which the war was fought.

IS THERE A BETTER WAY?

Is such a reconstruction possible? Must we take it for granted that the forces and ideals which produced the great war are and must for all time be the dominant forces in human life so that we must organize our peace on the same assumption on which we organized our war, or is there another and a better way? Are the old words of Jesus about brotherhood and service simply a counsel of perfection for the individual, or do they really give us a clue which points the way to a better future for society? This is the real meaning for us today of the question whether Christianity is socially practicable.

There are three things which we must know in order to answer this question intelligently: first, we must know what the Christian ideal for society really is; secondly, we must inquire how far society as at present organized accepts this ideal; and in the third place, we must ask what resources are at our disposal to bridge the gap between ideal and reality and make the world, which in our preaching we claim for Jesus Christ, Christian in fact.

And first of the ideal by which we must judge the existing social order. We may take as a working definition that given in the recent report of the Committee on the War and the Religious Outlook on "The Church and Industrial Reconstruction." "What kind of society would we have," the authors ask, "if the principles of Jesus Christ were consistently applied to human life?" And they answer, "It would be a cooperative social order in which the sacredness of every life was recognized and everyone found opportunity for the fullest self-express-

sion of which he was capable; in which each individual gave himself gladly and whole-heartedly for ends that are socially valuable; in which the impulses to service and to creative action would be stronger than the acquisitive impulses, and all work be seen in terms of its spiritual significance as making possible fullness of life for all men; in which differences of talents and capacity meant proportional responsibilities and ministry to the common good; in which all lesser differences of race, of nation and of class served to minister to the richness of an all-inclusive brotherhood; in which there hovered over all a sense of the reality of the Christ-like God, so that worship inspired service, as service expressed brotherhood."

HOW FAR IS SOCIETY ALREADY CHRISTIAN?

Taking this as our standard, we must next inquire how far society as at present organized accepts this ideal and is consciously striving to realize it. It is not necessary in order to show that Christianity is socially practicable to prove that all individuals accept the Christian ideal or that there is nothing in the conduct of social groups which contravenes the teachings of Jesus, but only that his principles are accepted by men in general as socially valid and made the test by which contemporary institutions are judged. If one's ideals are right there is always hope for improvement, however far one may fall below them at any time, but when the ideal is rejected, the prospect seems hopeless.

How far, then, we may ask, does the Christian ideal determine our judgment in the different fields of social activity?

It is clear that there can be no ready made answer to this question. Some of our social standards are more Christian than others. In the family, for example, we think of wife and husband, parents and children, as making up a spiritual unity in which the welfare of each depends upon the welfare of all and each can call upon the others for the help and sympathy which he needs. In certain professions like the ministry, teaching, medicine, the civil service, we find standards accepted as to the individual's duty to his fellows which correspond in a remarkable degree to the teachings of Jesus Christ. The teacher who should discriminate between his pupils according to their capacity to pay, or the doctor who should deny his services to the dying because of his poverty would lose caste in his profession. But in other fields of social activity this is not yet the case. To prove Christianity socially practicable we do not have to prove that Christian principles are everywhere accepted now, but only that their influence is being increasingly felt; that forces exist and influences are at work which warrant our faith that they will some day be accepted everywhere.

UNCERTAIN SOCIAL STANDARDS

It was Professor Rauschenbusch who first pointed out the necessity for such discrimination. In his book, "Christianity and the Social Crisis," he showed to what extent Christian principles had already come to dominate

our social judgments and defined the sphere within which the progress of the future must be expected. There are in particular three great fields of human activity in which our social standards are still largely un-Christian, if not frankly anti-Christian. One is the field of politics to which we have already referred. The second is the field of business. The third is that complex realm of international relations in which the factors of nationality and economic interest are further complicated by the new and formidable factor of race.

If one looks only on the surface it must be confessed that the outlook is discouraging. In all three of these fields we find influential spokesmen frankly repudiating the Christian ideal as wholly inapplicable to the present world. While our foreign missionaries are carrying on their quiet work of friendly ministry in Japan, politicians and journalists warn us of the yellow peril and bid us arm against possible war with our neighbor across the sea. Before the echoes of the appeal to our young men to enlist in the war to make the world safe for democracy have died away, we find men on both sides approaching the vexed questions at issue between capital and labor in a spirit of the purest self-interest, while in the sphere of international relationships we see suspicion and fear still at their old work and the hope of a League of Nations based upon the principles of mutual cooperation and helpfulness laughed out of court as an impracticable Utopia.

BRUTAL CANDOR

Not all are as brutally frank as the writer in the Wall Street Journal who recently expressed his attitude toward unskilled labor in the following sentences:

When the real adjustment comes the unskilled worker finishes where he belongs—at the bottom of the list. He will be able to live on two dollars a day when he is lucky enough to get that amount regularly. Wages which in the spring before the panic of 1873 were eight dollars a day fell to two dollars in the autumn of that year, with employment hard to find. The cost of living will adjust itself. The Labor Bureau will give up publishing nonsense about \$2,600 a year minimum for a fancied "family of five." The unskilled worker will thank goodness that he has no family of five, or indeed anybody but himself to support; nor will any employer pay him on a basis of any such fatherhood, as the bankrupt and discredited Interchurch World Movement absurdly proposed in its gratuitous inquiry into the steel strike.

Not all, I repeat, are quite so outspoken as this writer, but the spirit which he expresses was never more in evidence than today. And yet there are not wanting signs of hope. I have spoken of the present attitude toward the League of Nations as discouraging, but this is only in part true. Those who are dissatisfied with the present league are not wholly moved by selfish influences. In part they are against it because it seems to them to make too great concessions to the spirit of national self-seeking, because it is not yet in fact what in theory it professed to be, a league of free nations seeking through mutual conference and helpfulness to unify and pacify a distracted world. The extent of the response among all the peoples to President Wilson's great appeal proves

the existence of a fund of idealism which, if it can only find some practicable form of expression, may yet bring Christian principles to bear constructively upon the life of nations.

AROUSAL OF CONSCIENCE

The same is true in the world of industry. Here, too, there are signs that the conscience of men is being aroused and that the old conception of business as the scene of unrestricted competition in which the weakest must go to the wall is giving place to a new and more Christian conception. One may think what one will of the particular measures recommended in the manifesto of the English Labor Party; the fact remains that the ideal for society is one of unity and helpfulness, an ideal in which each recognizes his responsibility for his neighbor's welfare, and the strong help to bear the burdens of the weak. It is not without significance that a group of churchmen, representing such conservative bodies as the Episcopal, Lutheran, Presbyterian, Congregationalist, Methodist, Disciples, and Baptist churches, should have stood sponsors for a report which attempts to apply Christian principles to contemporary industrial problems in as thoroughgoing a way as is the case with the report of the Committee on the War and the Religious Outlook on Industrial Reconstruction. The widespread interest in the Interchurch investigation of the steel strike, and the volume of the National Catholic Welfare Council on the Church and Labor, proves that the Christian conscience is aroused and that men are no longer willing to accept the complete divorce of business and religion.

Even in the most difficult region of all, that of the relation between the races, there are signs of hope. The fact that in a question so hotly debated as that of Japanese exclusion more than two hundred thousand citizens of California should have been found to vote against the proposed anti-Japanese legislation is an indication that helpful influences are at work in this most difficult field. And in that older and more baffling question still, of the relation between the Negroes and their white neighbors, both north and south, the formation of such bodies as the University Commission on Race Questions and the Interracial Councils is evidence of a new and better spirit. But more than any one specific thing to which one can point is the awakening of the church to the spiritual significance of the questions at issue, the abandonment of the old attitude of indifference and laissez-faire on the part of multitudes of Christian people.

TODAY AND TOMORROW

If, then, we are to answer the question whether Christianity is socially practicable, it is to these new and constructive forces that we must direct our attention. Not what we see today, but what we are likely to see tomorrow and day after tomorrow is the significant thing. And here there is need of a study more careful and thoroughgoing than has yet been made, which will take up in detail the different aspects of our social life and

apply to each the method of investigation which this article has suggested.

Most significant of all for the light which it will shed upon our inquiry, is the attitude of the church itself. For the church presents in miniature all the problems which we have passed in review. The church, like the state, is a government and it faces in principle all the problems which confront secular politicians. The church is a business, holding property and employing labor, and it faces in principle all the problems of industry. The church includes within itself men of every nation and every race, and it faces in principle all the problems which meet us in our international relations. In order to prove that Christianity is socially practicable in these most difficult phases of human experience, we must show that in the church, which alone among human societies professes to take for its standard the ideals of Jesus

Christ, these problems are being approached and solved in the Christian spirit. The question whether Christianity is practicable in society is in the last analysis the question whether Christianity is practicable in the church, for the church is Christianity facing the last and greatest of all tests which any movement can face, the test of success. The church is Christianity so far as it has won its place in the world and become part of the structure of human society. It is Christianity using the methods which men use in their organized life, law, tradition, social custom, a professional ministry, buildings, real estate, property in the largest sense of the word, in a word the whole paraphernalia of institutional life. If the church can be made Christian, society as a whole can be Christianized. But if not, how can we expect men to take seriously our preaching of the Kingdom of God?

Education For the New Day

By Vida D. Scudder

IDEALS of education vanish under our eyes. Gone the English idea that a man was educated if he could quote Horace and play a good game at cricket; gone to join the Persian picture of the youth to whom society had done its duty when it had taught him to ride straight and speak the truth. Gone, or going, the segregated class-training with sharp distinctions of sex, which at its best produced in privileged girls lovely manners, attractive accomplishments, and personal charm—in privileged youth, chivalrous virility touched by love of adventure, and sense of responsibility toward inferiors. Enter education democratic, enter education Freudian. Enter, on the one hand, the "commercial high," and the technical school; enter, on the other, the delightful idea that the chief business of the educator is to remove inhibitions—an idea, this last, which destroys all ancient standards of drill and discipline, and lets each little Montessori child work out his or her preferences unchecked, to his or her ultimate misery.

EXPERIMENTS UPON YOUTH

Myriad experiments are tried on the unlucky young. They tell us that they have "had" this or that as if it were a matter of measles, a malady experienced and left behind. They reach us, these young folk, at college age, crusted as it were with a chaotic mosaic casually applied: here a dab of science, there a purple patch of Arthurian romance, here hygiene, here folk-dancing, here civics. And what of the living creature within the crust? Alas! When we seek to penetrate, we find him in a state of nature; a little cramped and dulled, probably, but totally unaffected in his real self by any of the processes to which he has been subjected.

In the confusion of experiment, it is not easy to generalize. But two salient facts surely stand out concerning the broader trend of modern education. Our training

makes for two results, one intentional, the other inevitable; it proceeds under the protecting care of the twin genii, efficiency and mediocrity.

The chief point that distinguishes education today from older types is that it aims at production rather than personality. It wants to make people practically useful, and it pays little attention to what kind of people they are. Action, not being, is its objective.

This tendency is a natural expression of an epoch which has put production above humanity: which has feverishly toiled to control and increase our material resources, at whatever sacrifices of human beings to the exigencies of the machine. But the vast procession of men is slowly turning to face another way. Most units in the procession do not realize this yet; but the word has gone out, and the column is curving, and presently even the laggards will reach the cross-roads and find themselves marching toward a new goal.

HUMAN VALUES FIRST

The chief point of the social order we are entering is the proposal to put less stress on production of physical values and more on the creation of men; less on machinery, more on life. Years ago Ruskin made the Victorians contemptuously angry when he said, "There is no wealth but life." Yet that is what the workers mean, in their stubborn fight for leisure and decent, secure well-being. That is what Russia is going after, blindly perhaps; that is the point of the revolution everywhere. Efficiency, by all means, gentlemen: increase of commodities, ease in exchange, what you will. But never to this Moloch will we sacrifice the joy or freedom of one tender adolescent, the health or vision of one working man. The end of our economic system shall be not the multiplication of goods, but the direct enlargement and enrichment of personality.

For we observe that the rage for production has made the race the victim of its own activities. We know the disconcerting proportion of men found during the war in every country to be below the normal physical standard. We meet on every side that curse of mediocrity, resting on our intellectual life—the banal, machine-made minds, the development among abler men of a type alert, competent, but hard, insensitive; the atrophy of the higher powers of joy. We reject therefore the miserable complex of modern civilization. It is our firm resolve to break this sorry scheme of things, and remould it nearer to the heart's desire. There will be a time for salvage; no one denies that there are some precious values to retain. But something is wrong which must be put right with our economic foundations. In our effort to change them, catastrophe may await us; but we cannot stop the effort if we would. For the impetus is up, the power is on.

FACING THE FACTS

It is the young who will fully share the future conditions, and to prepare the young is our task. The task is stern in a way; for the world in which they are to live is not likely to be either peaceful or prosperous.

One might as well face facts. The old aim at efficiency was not wholly thwarted. For large sections of the population, civilization has been a pretty comfortable affair; life has been soft, commodious and easy. Now, that comfort is not likely to last. Even if no dramatic disaster befalls, Efficiency—own sister, she, to Ruskin's Goddess of Getting On—will probably desert us for a time at least; and a nerve-racked race, spent with emotions, but at last set free from goad and external pressure, may pass through a phase of exasperating laziness and incompetence. Symptoms are visible already. The lady who has never worked eight hours on end in her life is filled with moral horror as she sees how careless men are about their jobs, and how those awful unions make them throw down their tools at five o'clock. Lenin, over in Russia, has found it necessary soundly to berate the emancipated Russian workmen, and to preach thrift and energy, quite in the tone of the sententious employer. Everybody is getting slack; and men will be slacker before they are energetic again, for there is a psychological reaction from long-continued mechanical pressure which will take time to wear away.

A NEW CHIVALRY

This reaction will wear off by degrees. There is good reason to hope that one of these days, when workmen own their work and know what that involves, they will labor with a new kind of zest, more enlightened and keener than slave-labor has ever known. We are not likely to slip back into savagery; we shall probably continue to have automobiles and bathrooms; and some time the creative instincts of men will be asserting themselves with undreamed vigor. But reactions take time; and the children now growing up will in all probability live out their days in a world which is lazier, more demoralized than the world of their fathers. A world in

which all the wheels will be out of gear, a baffling world, hard to live in, awaits us.

How shall we prepare our children to live in it?

It is obvious to say that they must be held to good standards for work. The offspring of the so-called leisure class, in particular, are perhaps the people who must be chiefly relied on to keep the world going. They have fairly healthy bodies in the main, and they are not handicapped by the hungry passion for rest and freedom which the present working classes cannot be blamed for feeling. It should be a simple matter to imbue them with a new chivalry, as class distinctions become blurred and disappear. The old incentive of private profit may be much diminished as the young reach maturity; but a better motivation must take its place. Technique must not be allowed to lapse if we can help it, and vocational training must be carried on under a higher inspiration than now, when the prime object is to enable men to earn their living.

But if we aim first at use, or usefulness, we shall repeat the blunder which has plunged us into all our difficulties. Education should right-about-face, with the procession. It should aim, and that immediately, not at making men more useful, but at making them more alive.

Not efficiency, but personality, is the spiritual word; and the opportunity of our age is the opportunity to release the Spirit.

The Christian will not care overmuch to equip the rising generation to make the poor world rich again; he is not sure enough that comfort and well-being are benefits. But he will be very concerned to develop men and women who can be the right kind of citizens in the new social order. And the first necessity is to enable people to live with fine serenity in difficult days—to give them such rich resources in themselves that they will have no atom of regret for the old times, so pleasant on the surface, so corrupt within—the kind of resources that will be independent of circumstances, that can survive a shipwrecked world. It is the meek who inherit the earth, after all; and if we want men to possess their heritage, we must set about making them meek.

ENJOYMENT WITHOUT POSSESSION

What does that mean? Well, for one thing it means discouragement of the aggressive, pushing, acquisitive instincts, and (since negative methods are always false in education) the supplanting of these instincts by a full development of the powers to enjoy without possessing: of the passive, contemplative powers, if you will, which were always given precedence of the active in more spiritual epochs, but which have been at such a discount in the West for two or three hundred years. Men must be taught to appropriate their heritage. The ignorance of it on the part of modern youth is amazing, is measureless. They can take an automobile to pieces and repair it, which is doubtless a useful accomplishment; but how many of them know the Divine Comedy? Yet a knowledge of Dante really does equip a man better to meet possible misfortune than knowing how to run an automobile.

To initiate people into their glorious inheritance, to make them sensitive to the best in it, eager for the possession of it, is our first educational duty. The laws of nature, the achievement of humanity, will not fail us. They will endure, they will wait on our reverent study, though every factory in the land should close, though we be driven back on homespun and personally grown potatoes, as Mr. Brailsford expects.

To love true beauty, to learn real truth—this is to gain personality. In one of Mallock's novels, a dull, handsome girl ruefully consults an older woman as to how she may become more attractive. Her friend tells her to learn the best of Wordsworth's poetry by heart, and by and by to look in a mirror and see if a new charm has not come into her face. This is an aside: but, speaking of Wordsworth, no one has suggested better than that wisest of English poets what education should do:

"We live by admiration, hope, and love,
And even as these are well and wisely placed,
In dignity of being we ascend."

There is a motto for our schools!

IMPOTENT TO ADMIRE

Young people nowadays too often grow up in a curious, hard apathy, scarcely admiring anything. To teach them to admire is to imbue them with reverence—a quality which democratic civilization needs to protect with jealous care. It means to quicken them, to give them severe accurate standards, by exposing them to what is beautiful and noble in every form. History, literature, and art can all be taught from this point of view. If the young are to be prepared and equipped to create a fairer and more genuine civilization than ours, they must gain the power to admire the right things. They can be taught to do so; nothing is more responsive to real excellence than a youthful mind. But in a world beset with blatant excitements, with coarse pleasure, a world of movies and cheap magazines, where the strident note is struck so constantly that finer melodies are hard to hear, it takes patience and brilliant energy to give the right training. Constant contact, enforced if need be, with the finest models, is essential; and a teacher who is himself honestly possessed by the perception of true excellence rarely fails to impart his passion to his students. It is quite possible to get a group of average Philistine boys and girls to the point where they would rather read Shelley than the Saturday Evening Post, and know not because they are told so, but because they see, that Greek marbles are better to look at than a movie. The power of admiring rightly does not come by nature; it is the result of careful, protracted, and painstaking education, and there never could be conditions which make the task of the teacher in this line harder than it is today. But he can succeed, for he does succeed when he is the right man.

THE FORWARD LOOKING MIND

Next, hope. And hope means the forward-looking mind. It means release from convention, timidity, dull

acceptance of what is, simply because it is; it means flexibility and eagerness. A period of tremendous social experiment lies ahead. Let us prepare the rising generation to play their part with prudence, with zest, with trust in the future of the race. Hope, like most other good things, must be socialized. Personal expectations may not play so large a part in the immediate future; certainly some forms of personal ambition will be discredited. But a social hope, high, pure, tenacious, will be the sustaining power of these coming days. It must be founded, as all reasonable hope must be founded, on close study of the past; it must not be the kind of hope that flutters vaguely on weak wings in a rainbow mist, it must have precision in it; and young people can only acquire it as they are drilled in sound knowledge of history, of psychology, and of sociology. All these studies should be made to converge on the creation of purpose; for purpose is the final name, the ultimate end, of hope; and clear-sighted conviction of what is desirable and feasible in social experimentation is what the new world-order will grow by. Institutions, in the past, have come about in a fashion more or less haphazard; in the future, they must be the result of the reasoned purpose of disinterested men, and if the rising generation is to gain such purpose inspired by confident faith in its power to achieve, it must be enlightened by knowledge of the past and of human nature, and possessed by a religious conception of human destiny.

THE KEY TO EVERY SITUATION

And love. Love is the key to every situation.

You cannot say to young people, "Love one another," and stop there, without falling into a slough of sentimentality. Unlucky children are sometimes led by their teachers to wallow in that slough, but the healthy-minded pull themselves out promptly and betake them to very hard dry land. Love is a difficult quest, slow and complex and beset with pitfalls. And it is quite peculiarly the modern quest. For unless love can be made stronger, wiser, more universal than it is, industrial democracy, soviet rule, guild socialism, and the rest, will be only a new type of mechanism.

Love is active and self-controlled fellowship, based on true understanding; and it is a perfectly practical thing, though unusual, to train young people and even little children into sympathy with alien minds and groups. We need immediately to encourage the clear and precise study of varying group-psychologies in the present and the past. History must teach us, not only how men acted, but why they acted as they did. Literature must teach us, not the meticulous fussing about sources (though this has its place), but the expansion of love. We must patiently teach the young to overcome the provincialism, the instinctive distrust of the alien, that today imprisons us all. We must break down barriers; and just as we seek to understand ancient Greece and Rome and medieval Europe, so we must help people to understand I. W. W.'s, capitalists, Germans, Russians, and the rest of those outside their natural ken. Pride must be evoked on the side

of sympathy—not in opposition to it, as has been the case in all forms of aristocratic idealism. For a psychology of imaginative sympathy is the first requisite of a stable new world. The love which education must develop must be rooted, not in passion but in imagination. It must echo Whitman: "I do not ask the wounded person how he feels; I myself become the wounded person." The noble expression of a modern idealist and martyr must be some day native to everyone: "So long as there is a soul in prison, I am not free."

AN ENRICHED PERSONALITY

Through admiration, hope, and love can be developed the power not only to inherit the joy and beauty of the world, but to add to them. Admiration always carries with it an imitative impulse; hope is in its nature constructive; and love is the creative force of the universe. Our aim is to enrich personality; but there is scant danger lest the joyous, the lovely, the well equipped persons of our desire slip into passive days and spend their lives in contemplation. The conditions of the world, for one thing, will hardly allow this luxury; the natural impulses, which set so strongly toward activity in a healthy organism, will not allow it. Let us create the right kind of people to live in the new and dawning day, and they will, automatically and spontaneously, be efficient people. But efficiency is not to be the first objective of our consideration. Rather, we are to remember the old saying, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." When men fix their first thought on Being, then they develop their latent faculties for perception, sympathy, and adoration, their doing will follow as naturally as fruit follows flower. Only it may be a very different kind of doing from what we see today.

There was something to be said after all in favor of the old aristocratic ideal of education. It produced, for a small minority, exquisite results: people finely-tuned, sensitive, emancipated, simple, the type of people whom we should grieve to lose out of the world. The acute fear of losing them is the reason why many cling ruefully to an aristocratic ideal, and refuse to surrender their minds to democracy. For this minority, the end of education, the end of life itself, has been, not working, not producing, but merely living. These few have been flowers in the rank human growth; but it has taken the benumbed toil of the silent millions to maintain them. These millions, so far as they were educated at all, were educated to do the world's work.

ARISTOCRATIC VERSUS DEMOCRATIC IDEAL

And when their hour struck, it was inevitable that the aristocratic ideal should go. A utilitarian and practical conception seemed part of the whole democratic movement. Reinforced by modern materialism, it has dominated, and the demand is all but universal that people be trained, not for life itself, but for service to life. We are in the full swing of this theory, and the older cultures languish and die. Yet even the most ardent Democrat or Socialist, noting the dim mediocrity which befalls our

national life and the vulgarity which taints it, must mourn their disappearance. So far does this regret go that one finds a liberal journal soberly stating that the only thing for an American to do, if he clings to the best intellectual traditions, is to flee his own country, above all the middle west, and betake him to Europe. He will, according to this writer, render better service to general culture and thereby to American cultures also by devoting his powers "to strengthening the centers of culture which at present lie elsewhere."

But this is a very pessimistic conclusion, to say nothing of the fact that old traditions are at present breaking down in Europe even faster than with us. Surely there is a better way. Mediocrity is the natural beginning of a strong democratic tendency, but it will not be the end. Democracy will not always remain inconsistent with "the humanization of man in society." As the old class-alignments vanish, we must aim at the union of the two ideals, envisaging an education open to all, carefully noting natural capacity and training for function, but also, and more fundamentally, opening the sources of power and joy in which all normal human beings share. Let us sedulously level up, not down; let us give personality its sacred right of way. At whatever sacrifice of comfort or immediate convenience, at whatever cost in commodities, let us aim first of all at making people beautiful, noble, happy and loving, fit citizens of an ideal commonwealth. And all those things which Efficiency connotes shall in due time be added unto us.

The New World

IN temporary pain

The age is bearing a new breed
Of men and women, patriots of the world
And one another. Boundaries in vain,
Birthrights and countries, would constrain
The old diversity of seed
To be diversity of soul.

O mighty patriots, maintain
Your loyalty!—till flags unfurled
For battle shall arraign
The traitors who unfurled them, shall remain
And shine over an army with no slain,
And men from every nation shall enroll
And women—in the hardihood of peace!

What can my anger do but cease?
Whom shall I fight and who shall be my enemy
When he is I and I am he?

WITTER BYNNER.

Contributors to This Issue

WILLIAM ADAMS BROWN, D.D., Professor Systematic Theology, Union Theological Seminary; author "Is Christianity Practicable?", "The Christian Hope," etc., etc.

VIDA D. SCUDDER, A.M., Professor English Literature, Wellesley College; author, "Socialism and Character," "The Church and the Hour," etc., etc.

Shall We Censor the Movies?

THE movement for state censorship of the movies is on in earnest all over the country. There are forty-four state legislatures to meet this year, and while there are no records at hand to show how many of them will consider censorship bills, the general news seems to indicate that most of them will do so. Besides, there is a federal bill being urged upon congress. And municipal censorship is increasing.

This is not merely a part of the so-called "blue-law" movement. It is a part of that to be sure, but it is more. The agitation for it antedated the much-defamed "blue-law" agitation and it will remain after that wave has subsided. Of course the so-called "blue-law" movement is grossly exaggerated. If one will carefully follow to their sources those agencies which pillory and caricature it they will be found closely allied with those agencies which are protesting against prohibition. They are very anxious to stigmatize prohibition by allying Sabbatical fanaticism and an anti-everything movement with it. They want wine and beer and a continental Sunday and the "lid" off in general. They are individualists of the "do as you please" type and confuse a personal liberty that is social anarchy with a demand for freedom.

* * *

"Buckets of Blood"

Last year a certain exhibitor cleaned up \$75,000 in a mid-western city in a single theater. When asked how he did it he said "I threw buckets of blood in their faces." The explanation was crude and rough, but not more so than the artistic quality of the films he exhibited. As for their moral quality one need make no guesses; it was blood and thunder, rape and murder, strong-armed men and loose-moraled women. There was something doing every minute and the show-house was a small boy's wild-west paradise.

Recently I went to look over a film that was exploiting a noted prize-fighter of yesterday. Yesterday he drew tens of thousands to the ringside while he beat up his gorilla-like opponents; today he draws hundreds of thousands while he goes through a series of film feints, always delivering the solar plexus blow on his crafty and numerous opponents after the plot has him almost on the ropes. There was no art in his acting; it was characterized by blunderbuss motion and awkward gesture. There was no scenic attractiveness in the background; it was largely alley and garret and cellar stuff. There was no real morality in the sequences; they were simply triumphs of brute strength and animal craftiness. But the house was filled and the front half was a solid bank of small boys. Douglas Fairbanks thrills the politer audiences with agile stunts, but the "gentleman bruiser" was wringing ecstatic shouts from his audience of youthful adolescents, and the day after the back yards and barn lofts would be the scene of many a mimic hold-up and contest.

Here is another show-house that is always filled with girls. One could attend it week after week and see nothing but the sex-motive played. There is much that is sweet and more that is fussy and enough that is outre to overcome all that is sweet. In playing the undying theme of love they play all its discords and overtones and thrumb it into salaciousness. The most fundamental of all human motives is analyzed into morbidity and emphasized into hectic passion. The art is fine but its overdoing is a gluttony and an intoxication to the imagination that makes a caricature of its divinity.

* * *

Why Censorship?

The word "censor" has a forbidding sound. It is a dangerous word in a democracy. It stalks down from monarchy and militarism with a haughty mannerism that is foreboding. But so does the word "authority," and we are busied now-a-days striving to adjust authority with democracy simply because even democracy cannot be maintained without it. Our

social democracy has been inclined to parody the easy slogan of the economic laissez faire and say, "Every fellow enjoy himself and the devil take the weakest." But social democracy must maintain social morality, and that demands an adjustment of the term censorship to that of social freedom.

The motion picture is here to stay, but not every type of movie any producer or exhibitor wishes to put on will be tolerated. Books and all public prints are so severely censored that few attempt to put the forbidden volume on the market. But things may be done in books that could not be done on the street, and so, too, things may be done in books and in still art that cannot be done on the screen. The screen approaches the realities of the street. It cannot sustain its claim to the privilege of showing anything that may be written in books or to come within only those limitations obtaining in museums of the fine arts. The moving picture art is new and has not yet discovered its canons as an art, though it is making progress in that direction. It is the victim of commercialization as no other great art ever was in its beginnings. The danger lies not so much in its art as in its commercialization.

Just because its danger inheres in its commercial features it must submit to censorship, for commercial amusement runs easily into vice, a fact witnessed to by all history. The question is whether the censorship of the voluntary Board of Review will be sufficient to protect the art against its own commercial undoing.

* * *

Official Verbus Unofficial Censorship

The demand for political censorship brings those dangers that inhere in political management. A policeman may know much better how to catch thieves than how to so arrange a city's customs as to prevent boys becoming thieves. To entwine movie censorship with politics and the morals of the "machine" may not help public morals much. There is danger in official censorship. State censorship is better than the police censorship of local municipalities simply because the office can be lifted higher out of the fogs of local city politics. For the same reason a national censor would be better than that of the state. A federal censorship would be too much elevated in the limelight of public affairs to be petty or involved in the machinery of politics. It would save the producer from the unspeakable annoyance of the differing opinions of a thousand local censors. It could more adequately establish, in good time, a sort of code for national morality, so far as the motion picture art and industry are concerned. Once this became established the movies, like books and newspapers, would be largely immune from censorship through the establishment of a social morale.

It would be much better if the producers and the National Board of Review could work all this out without the interference of political censorships. It is simply up to them to do it or submit to the annoyances of legal interference. There is a growing feeling in the better class public mind that too much is "getting-by" that is objectionable. The Board of Review is made up of high-minded people. They are giving their services gratuitously for the public good. They are eager both to know the public mind and to cultivate in it an appreciation both of good pictures and of the fact that it is a new art and a new form of recreation whose canons are not yet fixed. No committee could satisfy every one, for what one thinks right another deplors; that fact emerges even in the reviewing committees. But by the sincere collaboration of many upright minds the best possible may be done. The producers hold the issue largely in their own hands. If they allow commercial interests to irritate public opinion into a reaction against the Board of Review as a sufficient monitor they will get official censorship for their pains.

ALVA W. TAYLOR.

CORRESPONDENCE

Meeting Strategy with Strategy

EDITOR THE CHRISTIAN CENTURY:

SIR: As a matter for editorial comment I want to refer to you the seeming endorsement of the Hoover committee on European relief of the Sunday moving picture show.

In this state, as in many others, Sunday movies are in direct violation of state law. Yet in the literature sent out by the Hoover committee, if I am correctly informed as to the origin of what has come into my hands, today, Sunday, January 30, was requested to be observed by the amusement enterprises all over America as European Relief Day in the effort to raise the sum of two million and a half dollars for that fund. Plans were on foot in this city to carry out this program, and preparations were made by the sheriff to arrest the proprietors and all employees of the theaters, and the prosecuting attorney had determined to prosecute. A conference of the movie men and the ministers, the mayor, and the assistant prosecuting attorney late last week resulted in an agreement to carry into effect a combined community affair this afternoon, the theaters cooperating with the distinct and definite pledge that it is to be no precedent for Sunday shows, and no part of any effort to undertake propaganda in behalf of such a project. One of the ministers will speak at each meeting and in addition to a plea for the cause to which the funds go the clear agreement under which the meetings are held will be made. Whether some such arrangement can be made elsewhere I do not know. With us the picture is only part of the program, and the money will be taken up as a collection with baskets.

Whatever may be the attitude of the Hoover committee this is a fair specimen of the advantage the moving picture people are taking to encourage sentiment for Sunday desecration.

Denison, Texas.

I. E. REED.

Church Unity Must be Democratic

EDITOR THE CHRISTIAN CENTURY:

SIR: I would like to know whether the current plans for church union are democratic. If "government of the people, by the people, and for the people," is a true definition of democracy, then the originators and promoters of church union have made a very serious omission in their plans. None of the recent plans takes into consideration the will of the people comprising the different denominations. Reading these plans one wonders whether church union means nothing more than the theological pooling of the officials of our respective denominations.

It appears to me as if a very serious error has been made by the promoters of union, when they failed to begin with the people and their desires and preferences. Whatever our opinions or convictions are in the matter, church union must be at least a conscious, intentional, and intelligent union of the Christian people comprising our churches. Whatever else it may mean, it must at least be a union of aims, ideals, purposes, and programs of American Christians for the redemption of the world. Surely, the church of Jesus Christ, above all other institutions should be democratic, that is, all its plans, programs, and policies should be carried out only by the consent and will of its constituents. This means that not only the end of any interchurch program but the manner of securing that end should be by the will of the people. Now, if church union, which is one of the great problems confronting American Christianity at the present time, is to be more than a favorite object of discussion, controversy and prayer, if it is to become a gradually established reality in our church communities, cities and in the nation at large, it must come by way of the people in the churches of our different denom-

inations. For democracy, even church democracy, cannot afford to mean less than a government of the people, by the people, and for the people.

If this principle is granted, it follows that any plan for church union must consider first not the amalgamation of church boards, but the will of the people, their opinions and convictions in the matter, for after all they are the constituents of the church. They should be educated on the necessity, advantages and even some possible disadvantages of a united church. Let the heads of the denominations confer on this matter, let them work out plans whereby the people in the churches could be intelligently educated on church union, and then if it meets with the approval of these men, let the people in the churches be given a chance to vote on this matter, after a carefully conducted campaign of education.

I offer not a plan but merely a suggestion that might be considered by all intelligent and earnest workers for church union. It is my sincere conviction that the present and proposed plans for union are essentially undemocratic. The deciding voice must be with the people in the pews as well as with the officials. In religion, as in government, we must trust the people, or else refrain from believing in democracy.

I think that the membership of the churches would be greatly honored if they knew that the issue of church union rested with them. They would consider the matter seriously and intelligently for a number of years and then would be in a position to vote on the matter. The other alternative would be for the representatives of the churches to confer together, reach a conclusion, declare the long hoped-for union, and notify the individual churches that the victory is won.

Shall the Protestant church in the United States be demo-

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cratic in its plans for union, or shall it continue its inter-church policies with no regard for the people who compose it? Shall church union be accomplished on bureaucratic or democratic lines?

I hope that some brethren who are more conversant with this subject will discuss it further and develop a plan for church union that will commend itself to the leaders of this most important movement.

Westville, Ill.

Z. IRSHAY.

Thinks Mr. Spargo Misses the Point

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the article by Mr. Spargo, "The Truth About Bolshevism and the Jew," and feel that Mr. Spargo has dodged the issue, just as other writers have who are defending the Jews.

The Dearborn Independent has been publishing articles about the "International Jews" for some time and evidently Mr. Spargo has read these articles.

Why is it that men like Mr. Spargo attack the origin of protocols and neglect to deal with the way in which the protocols seem to be in process of fulfillment?

The facts set forth in the pamphlet issued by the Dearborn Independent covering issues of that paper from May 22, 1920, to October 2, 1920, have not been refuted by anyone to date that I know of. Why does Mr. Spargo not refute the statements made in that pamphlet instead of trying to show that the protocols are a myth?

Plain statements are made in this pamphlet called "The International Jew." If you do not have it you can get it for 25 cents from the Dearborn Independent, Dearborn, Mich.

One can't help but feel that the Jewish problem is a real problem when you read the mass of evidence, which no one has yet refuted, therein contained.

I should be glad to have it done and until it is refuted it seems to me such articles as "The Truth About Bolshevism and the Jews" are not worth publishing.

St. Luke's Parish, Ypsilanti, Mich.

B. S. LEVERING.

In a Book Store

EDITOR THE CHRISTIAN CENTURY:

SIR: A few days before Christmas I was in a prominent bookstore in a large city looking over the tables of religious books. I was eliminating many and selecting a few, when suddenly I thought of a book I hadn't seen and which I believed a friend would appreciate.

I asked the nearest clerk whether they had what for want of a better name I will call "The Best of Paul's Epistles," by Dr. P. H. D., and quite a few other editors.

"Yes," he replied, "we had a pile of them here. Let me see. I'm from another department and not fully acquainted with these shelves."

He called another clerk for help, when I spied the book. The other clerk came part way over, however, and said to me, confidentially: "We keep them covered up."

He left with that and my original friend took up the conversation.

"Yes," he went on, "there's been a lot of trouble about that book. It's too liberal, to begin with."

He spoke very loudly, and might have been heard anywhere in the store.

He attacked some of the editors, saying that they knew nothing about the Bible, though what I had heard them speak or read by them had always seemed to me very Godly indeed. But he went on without giving me any specific information in regard to the ignorance of the editors.

"Quite a few rich women come in here and buy a lot of books; and if they saw that book for sale there'd be a lot of

trouble, and they wouldn't buy any more," was the next I heard.

It was time for another purchaser, a keen old man, to interrupt. He might have been a certain kind of a pastor, or a professor at a few of our theological seminaries. He asked in a kind and firm voice: "What's the matter with 'The Best of Paul's Epistles'? I had a few conferences with Dr. P. H. D. when he wrote it."

"I am opposed to abridgements on principle," replied the clerk, who became very much wrought up over the matter. He stated he would be opposed to a book giving the best in American poetry. He tried to prove his point by bringing to us a very small New Testament, smaller in size than the edition of "The Best of Paul's Epistles," and saying that that book was small enough for him.

"Even the higher critics," he went on, "who think the same way as P. H. D. on most matters, have knocked this book of his to pieces. * * * Of course it's all right if you know the other side. * * * Now, I'm not narrow either."

"I'll take these three," said I, for I had to break away.

"And 'The Best of Paul's Epistles' is among them," said the certain kind of pastor or professor, in high glee.

How could I have refused to buy in the face of such recommendations from such a salesman?

New York City.

B. Y. LANDIS.

A Denominational Community Church

EDITOR THE CHRISTIAN CENTURY:

SIR: The question has been recently mooted in The Christian Century whether a denominational church can become a community church. My experience may have a place in this discussion. I am a Congregationalist, both by choice and by ecclesiastical relations. The denomination is democratic in polity and theoretically requires every member to form his own

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creed and determine his own life. Every church is independent, limited only by fellowship. It may and often does become a community church.

When I had been in the ministry twenty-five years, the opportunity for which I had been praying came to me to become the pastor of a new church. It was in a thrifty New England city of about fifty thousand population. We had a section of three thousand inhabitants to ourselves. Most of the families were Protestants. When I was installed pastor, in my statement of faith and purpose in entering the ministry I said that my aim would be to make this church a religious home and social center for all the people irrespective of creed or nationality. During a pastorate of eighteen years, we procured an acre of land at the natural center, built an ideal church and parsonage adjoining the church. When I left the active pastorate eight denominations were represented in the church. There are now eleven. It is in all essentials a community church, though Congregational in denominational relation. This is of great value. The community was made up of working people. We had no rich families and had to go outside the parish for much of the money to secure our equipment. Not only the Congregational churches in our city, but the whole conference of churches helped us in our building. We now have a church property of fifty thousand dollars value and it is a social and educational center as well as religious. It is now thoroughly organized, equipped and trained for its work, and is measuring up to the opportunities and needs of the community. The population has increased to six hundred families and is one of the most prosperous and attractive portions of the city. The church will eventually become an institutional church with a branch of the Y. M. C. A. in connection. All these achievements could not have been realized had we been a community church. Besides we would have missed the fellowship and missionary opportunities which came through denominational relations.

I am pastor emeritus of this thrifty Congregational and Community church.

Haverhill, Mass.

GEORGE L. GLEASON.

Bishop Nicholson Explains

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to an editorial in The Christian Century of January 27, regarding the reading of books by Bishop Thomas Nicholson. Bishop Nicholson has given me the following statement, which I hope you will use in part or entire.

Chicago.

J. T. BRADNER SMITH.

Rev. John T. Bradner Smith,
740 Rush Street,
Chicago, Illinois.

My dear brother Smith:

My attention has been called to statements in several of the secular papers which purport to quote something which I said in a brief discussion speech at the Area Council which convened at the LaSalle Hotel two or three weeks since. May I say in the first place, that the remarks referred to were not in a set speech, and were not in any wise intended for publication. They occurred in a heart-to-heart talk, particularly with the preachers, which I supposed was in the nature of an executive session.

In the second place, I am quoted as saying that I had only spent three hours in my study in a year, and by another paper I am quoted as saying that I had only read two books since I had been a bishop. These plain and unqualified statements seem to me too ridiculous to have credence, and I can hardly understand the temper of the editor who allows that kind of a statement to be printed about a man of my position, without at least seeking verification.

The fact is that I referred to the changed character of our episcopacy since the General Conference of 1912 created the Area superintendency. I explained the difference between the

older type of bishop who was selected preeminently as a preacher and a platform man, and who seldom or never held the same conference more than once in a lifetime. His mission was largely inspirational. He had no close supervision of the details of administration and leadership in any given area. Since 1912 our men were chosen more particularly with reference to emphasis upon the administrative leadership of a great section of the country, and in this transition period, I explained the strain we had in readjusting. There has been almost no opportunity during the war period for regular hours in the study for the preparation of sermons or addresses, or for the reading of books. This must be done on a train, in hotels, often late at night, or in the early morning, and in a more or less irregular way. I was urging upon the preachers that nevertheless, it must be done, and was counselling with them as to how both the district superintendents, who are in a sense sub-bishops, and myself could not get these better conditions for work, and yet do the thing we were set to do.

It was almost a cruel misrepresentation to tear two or three sentences out of their connection, making no reference to the other situation, and the statements as they have been quoted in the public press, are not only misleading, but standing alone by themselves, they are absolutely false and should be corrected.

Chicago.

THOMAS NICHOLSON.

Easter and Disarmament

EDITOR THE CHRISTIAN CENTURY:

Just at this time when Congress seems interested in the subject of disarmament, ought not the voice of the American church be heard in behalf of this great cause? I suggest that coming Easter Sunday be observed as "National Disarmament Sunday," at which time every church in the United States be asked to assign a place in the day's program for the consideration of this subject.

The Resurrection of Jesus is the triumph of the spiritual over the material. What surer evidence could the churches in America give that they "have passed from death unto life" than to plead with one voice for the nation to abandon that most hideous of all forms of materialism, war?

Should this suggestion meet with your approval, will you not seek to obtain the aid of the Federal Council of Churches of Christ in America, the great peace societies and all the other great Christian organizations and agencies which look forward to the day.

"When from the cannon's rusty throat
The bluebird's song is the only note."

El Paso, Ill.

R. L. BESHES.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

Price, \$1, plus 8 cents postage.

The Christian Century Press

1408 S. Wabash Ave., Chicago

THE SUNDAY SCHOOL

Lamps—But No Oil *

THEY were foolish because they took no oil. They were prepared for no emergency. If the procession came by right on the minute they could get in line, but if, delayed by festivities, the bridal group was slow in approaching, their lamps would have burned out and there could be no place in the procession for them. How often has it happened! No reserve power. I remember in college, the captain of the football team, a man of tremendous energy, gave an oration in chapel on "Reserve Power." He showed how football games were won many times by the reserve in power possessed by a team or by one or more men on that team. Many a team lost because it lacked the punch to put over the last drive; the "wallop," as the boys say, was not there. Reserve power means victory.

In these days we are hearing much about the sub-conscious mind. Whatever you may think about it there does seem to be some force in this conception. William James used to say that the mind is like an iceberg, nine-tenths out of sight. The upper part is apparent and can be studied and in a way scientifically analyzed, but by far the larger part is down out of sight. Up, out of this hidden treasury we do seem to draw rich stores. Out of it come suggestions, urges, tendencies, strengths that cannot be accounted for by cause and effect. May it not be that our good ancestors have stored away in these mighty vaults vast treasures of race experience? May it not be that we ourselves have made deposits there that can be drawn upon in the hours of need? Just as, in a fire, a man will pick up a chest that ordinarily he can hardly budge and carry it out into the street, so, sometimes, in times of frightful stress of temptation, hidden and unknown forces come up to the rescue. Whether this be the contribution of the subliminal self I cannot prove, but that such experiences come we cannot doubt. Unusual bravery, unusual fidelity, unusual strength—all out of this reserve strong-box.

Wise is the man who saves and stores against the time of need. Into his savings account he steadily puts his dollars, into his Life Insurance he regularly stores his wealth, into his Real Estate he constantly adds his money and when the crash comes he smiles and goes his way. There is a Treasury of Merit in each man's heart, into it he can store good deeds, good thoughts, brave resolutions, kind experiences. In mid-winter I can still smell the roses in my garden, when the icy blasts roar through the woods I can still look up through the branches and remember the gold and red leaves of last autumn when the sky was turquoise-blue. "Thy word have I hid in my heart that I might not sin against Thee."

"Each victory helps another to win." That is true. The memory of defeat robs me of strength, the memory of victory gives me power and confidence. I have watched men addicted to drink. They have gone out of my study resolved never to drink again, then face to face they come with temptation; the recollection that hundreds of times before they have not had the strength to resist acts as a force to batter down their wills and all the good resolutions are defeated as they yield again to the subtle appeal. On the other hand, a man faces daily strong temptations to dishonesty or other sins and the very fact that hundreds of times before he has met and vanquished these foes gives him the ability to overcome. But I like to think that the "Oil" is the Holy Spirit. We may quench the spirit and we may make it burn more brightly. If my heart is an altar and His love the flame, I shall have power to meet and conquer the various temptations as they come. O God, help us to heap on the fuel that the fire may blaze in our souls.

JOHN R. EWERS.

*Feb. 20, "The Wise and Foolish Virgins." Mt. 25:1-13.

The Steel Strike of 1919

The Interchurch World Movement Report.

\$2.50 plus 12 cents postage.

The Church and Industrial Reconstruction

The pronouncement of the Committee of the War and the Religious Outlook.

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These two books every alert minister should have. Prof. Alva W. Taylor, of The Christian Century staff, considers them two of the most important volumes that have appeared in many years.

The Christian Century Press

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Preaching and Paganism

By ALBERT PARKER FITCH,

Professor of the History of Religion in Amherst College.

THIS volume contains the Lyman Beecher Lectures on Preaching for 1920, which were delivered by Dr. Fitch this year, under the auspices of Yale University. In this book the author "asserts the eternal and objective reality of that Presence, the consciousness of Whom is alike the beginning and the end, the motive and the reward of religious experience."

Price \$2.00 plus 12 cents postage.

The Christian Century Press

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Half Million Given to Bethany College

The mid-year meeting of the trustees of Bethany College, a Disciples institution, has been made memorable by the gift of a half million dollars. President Cloyd H. Goodnight had planned a campaign for three-quarters of a million when unexpectedly two-thirds of this was pledged by M. M. Cochran, one of the trustees. It is thought that it will be an easy matter to secure the quarter of a million on which the half million gift is conditioned. The college already had accumulated endowment reaching a total of \$625,000. A little over a decade ago it was thought the old college founded in the wilderness of West Virginia by Alexander Campbell might have to discontinue, but such a question would not now be raised. Under the new president the standards of scholarship are being raised, and the student body is increasing.

Well-Known City Evangelist Refuses Call

Rev. F. L. Bowen has been for many years city superintendent for the Disciples of Kansas City. His method has been to organize a church and then remain on the field until the church could support a pastor. By this patient, persistent work many Disciples churches have been planted in Kansas City. He was called to Los Angeles recently to take up the same kind of work, but after careful consideration decided to remain with his old friends in Kansas City.

Baptist Dean Makes Many Addresses

Among the platform interpreters of Christianity in this country few have a perennial popularity equal to that of Dr. Shailer Mathews, dean of the Divinity School of the University of Chicago. He has accepted an invitation to give the George Slocum Bennett Foundation lectures at Wesleyan University, Middletown, Conn., early in March. In connection with this trip Dean Mathews will also speak at Columbia University and Vassar College, March 13; and at the Columbia Institute of Arts and Sciences, and Brooklyn Institute, March 18. During the spring vacation Dean Mathews is to speak at various colleges and universities in Texas, including the Southern Methodist University at Dallas and Kidd-Key College at Sherman, Texas. He will also speak at the Dallas Open Forum.

Lenten Meetings for Business Men

The keeping of Lent grows more significant every year and among the announcements for this spring is one that the Boston Federation of Churches will sustain a daily downtown prayer-meeting during Lent. In Chicago there are several denominational noon meetings, among the denominations which have

preaching in a theater being the Episcopalians and the Lutherans. The Lenten meetings this year should command an increased attendance from business men in view of the widely expressed view of these men that religion is absolutely essential to the welfare of business. Business men have been challenged by Mr. Babson and others to give more of themselves to the building up of organized religion in the nation.

New York Episcopalians are Radical

An outbreak of radicalism in the fellowship of the Protestant Episcopal church is one of the interesting phenomena of the times. The election of the bishop of New York has given the editor of the Churchman a chance to say that the diocese of New York would be panic-stricken if God should send the kind of a bishop that the diocese needs. Dr. Karl Reiland has been making light of the Lambeth proposals for union. He says their spirit, in spite of all pretensions at humility, is "Come to me and I will eat you up." Dr. Percy Stickney Grant criticizes the costliness of the bishop's establishment, and the costliness of the cathedral.

Chesterton Runs Afoul the Sects

Gilbert K. Chesterton has spoken very positively on the subject of religion, and as he tours this country he is paying his respects to the various Protestant sects. Christian Science is for him a revival of Gnosticism. Unitarianism is condemned on the theory that it is not good for God to be alone. The lonely God of Mohammedanism scourged the world with a scimitar. The work of Luther was all a mistake. In religion Chesterton advocates a return to mysticism and medievalism. He loves to trace the downfall of one heresy after another, catholicism alone continuing as a living force in the world.

Minister Will Lecture on Homiletics

In the absence of President Charles M. Stuart on a financial mission for Garrett Biblical Institute during May, Rev. O. F. Jordan, pastor of the Evanston church of the Disciples will deliver a series of lectures on sermon making to Dr. Stuart's class. Garrett Biblical Institute is closely related to Northwestern University and is the Methodist theological seminary of the middle-west. President Stuart is engaged in some vigorous promotional work this year as the institution needs more adequate buildings.

Instruction for Young Christians

The interest in training children for membership in the church is growing in all communions. The General Assembly of the United Presbyterian church has

a committee which is working on a revision of the shorter catechism while another committee has prepared a manual for young communicants. The latter work is called "Children of the Covenant" and it affords the additional instruction of a more practical nature which is necessary to make loyal church members of new converts. The Methodist Episcopal church has recently provided similar manuals for the use of its pastors. "Decision day" and other mass evangelism practices in the Sunday-schools are making way for the instructional methods by which more enduring victories are won through the gospel.

Getting the Newsboys Out to Church

The minister who has the vision to find and win the neglected groups in a great city is the one who is really successful in this difficult and important field. Recently Rev. A. T. Abernathy, pastor of Richmond Street Christian church of Cincinnati, invited the newsboys of the city to hear a sermon on "The First Newsie." Nearly five hundred of the city's newsboys attended the service. The newspaper managers took notice of the occasion, and a number of them were in attendance as well as several editors. The gospel is good news, and this minister had an excellent opportunity to establish a point of contact with hundreds of lives not ordinarily influenced by the church.

Hiram College is Starting a New Drive

The General Educational Board has offered Hiram College \$200,000 for endowment and \$32,000 for current expenses provided the college will secure pledges from other sources of \$400,000 for endowment. The money given by the General Education Board is given on the condition that it be used in salaries for teachers. The gift is made after a visit to the college by Dr. Buttrick, president of the board, and is regarded as a significant endorsement of the work that is being done at Hiram College. This college is a foundation of the Disciples, and had for its president at one time Dr. James A. Garfield, who became president of the United States. A campaign will be begun in the near future to meet the conditions of the gift.

Miss Royden Hunting for a Church

Miss Maude Royden, the popular woman preacher of London, has been preaching for the past year at Kensington Town Hall. She feels the need of a better environment for her work and a committee is hunting for a church. Four Congregationalist churches are under consideration. She is planning to found a Fellowship guild of preachers, most of whom shall be women. These guild preachers would be at the service of

Christian communities needing aid. While the Established church accords Miss Royden the freedom of the platform at a church congress, she has no opportunity of serving as minister within her own religious fellowship.

Unitarian Seeks Orthodox Fellowship

Rev. Walter Murray recently made application for recognition as a minister in the United Free Church presbytery of Glasgow. He is a highly educated man who for many years followed the profession of letters. Among his other scholastic achievements he has won a London B. D. He says he went into the Unitarian ministry rather because of his desire for freedom than because of deep interest in the teachings of Unitarianism. He makes the astonishing report that the freedom he sought in the Unitarian fellowship he did not find. The presbytery has given favorable consideration to his application, and has sent it on to the Assembly. It seems likely that he will be given recognition in the ministry of the United Free church. While defections from orthodoxy to unitarianism are not uncommon, the return from the Unitarian fold is not so common.

Wants Quakers and Unitarians in Union

The talk of church union in England takes a radical turn at times. Recently Rev. Arthur Pringle, of Purley, England, an evangelical minister, spoke before a group of Unitarians on "Life the Creed-maker." He proposed to his audience that religion should be given to the people in a fresh vocabulary just as William James popularized philosophy by ridding it of a dead vocabulary. On the subject of church union, he was even more radical. "In this connection he said: 'The man in the street today would not be won by any reunion based on the exclusion of Quakers and Unitarians. Let them declare boldly that the way to reunion was for all the churches to drop exclusiveness and petty, shop-keeping competitiveness, and state frankly that all communities which have the Spirit of Christ belong to his church.'"

City Church Needs Money

The tragedy of the religious situation is that men of vision often see the possibility of great service, but have no tools. Just as Buffalo University was about to erect a five million dollar university plant adjacent to University Christian church, Buffalo, the church building burned down. The congregation is still young and small, and it will be difficult to erect a \$45,000 plant, although the needs of the situation demand a much larger plant. The congregation is being aided by a large grant from the church building department of the United Christian Missionary Society to erect the \$45,000 building.

Community House

First Christian Church of Rochester, N. Y., has recently purchased new property and will henceforth carry on, under

the leadership of Rev. B. T. Smith, a community work. Two distinct institutions will carry forward the work, one the church itself and the other a "Community house." A large residence property has been purchased for the community work and nearby there will be an auditorium in which the more formal work of the church can be carried on. The ideal of the minister is set forth in these words: "The church is announced to be: not a rich man's church; not a poor man's church—not a church for the masses nor a church for the classes—but it is a church of Jesus Christ where all are brethren and on an equality. It is a Community church in that it tries to serve the community. It is a Christian church in that its method and message is Christian."

Sunday Movies an Issue in Many Towns

The drive of the moving picture interests to have Sunday theaters all over the nation is a significant fact in the life of today. In the state of Indiana there is a law forbidding the opening of theaters on Sunday. This law is violated in many cities of the state, among these being Portland. In this growing city the ministers have raised a common fund with which to fight the movie interests, and the first case will come to trial shortly. In Evanston, Ill., the theaters are closed by city ordinance, and for two years an alderman has represented the theaters in political action looking toward a closing of the theaters. Two years ago the churches defeated the theaters in an open appeal to the city through a paid advertisement. The fight has opened again this spring by the circulation of a petition by the alderman to make the subject a matter of referendum at the spring election. The issue has been discussed in a number of pulpits, Rev. O. F. Jordan of the Disciples church taking the position that movie operators, ushers and musicians should be protected from Sunday labor just as most other workmen are.

Religious Migration from Canada

Some of the most courageous peoples in all history have been those who have suffered for conscience sake. The way of the Mennonite has never been easy and recent events seem to indicate that his cup of sorrow is not yet full. The Continent reports thus some recent facts with regard to Canadian Mennonites: "Because the Canadian government has passed laws compelling Mennonites to send their children to public schools and because of other educational and religious restrictions imposed on them by authorities, the Mennonites in Manitoba, Canada, are selling their property as rapidly as possible, preparatory to moving to Mississippi in the spring. Prior to the war there was little opposition to this sect among Canadians, and its members were respected because of their thrift and honesty. The restrictions which were imposed and rigorously enforced upon them by Canada during the

war have not been withdrawn, however, and the former guarantee of freedom in religious and educational matters having been taken away, the Mennonites have been looking for three years for a place to which to migrate. The language used in their religion is German, so they have been accused of pro-Germanism. There are said to be more than 150,000 adherents of this sect in Canada, and its leaders declare that the younger generation will move with their parents. Most of their land thus far sold has been bought by American farmers. There has been considerable opposition in Mississippi to permit the sect to settle there. The American Legion and other patriotic bodies have urged Governor Russell to withdraw the welcome extended and the religious guarantees given them. He appears uninfluenced by the protests, however, and agents of the Mennonites have purchased more than 100,000 acres of land in Green and Wayne counties in the southeastern part of the state on the Alabama border, and have taken options for 100,000 acres more."

Christian Unity Conference in Southland

Under the auspices of the Association for the Promotion of Christian Unity, a Christian Unity Conference was held in Dallas, Tex., immediately following the one held in St. Louis. The conference was in charge of Dr. Peter Ainslie, president of the Association for the Promotion of Christian Unity. Other speakers were Dr. Henry A. Atkinson, of the Carnegie Peace Foundation; Bishop G. H. Kinsolving, of the diocese of Texas, of the Episcopal church; Dr. Ivan Lee Holt, formerly of Dallas, now pastor of St. John's Methodist church of St. Louis, and Dr. F. W. Burnham of St. Louis.

Presbyterian Heads Great Methodist University

Prof. Walter Dill Scott is the new president of Northwestern University. He is a Presbyterian and a graduate of McCormick Theological Seminary. Recently he spoke before the Methodist Ministers' Meeting in Chicago and outlined his plans for a greater Northwestern. He has vision and enthusiasm and the Methodist dominion is in a mood to give loyal support to their Presbyterian leader. One of the first achievements of President Scott's administration has been the establishment of a school of journalism with some of the eminent newspaper men of the city on the staff of instructors.

Layman States His Views on the Sabbath

The Philadelphia Church Club held a debate recently on the keeping of the Lord's Day. The Rev. Dr. Tomkins and Mr. George Wharton Pepper discussed the question from the standpoint of the lawyer and of the minister. Mr. Pepper has been known as an advocate of more liberal laws. He stated his position in these words: "The Sabbatarian group has done a wonderful service in checking a tendency toward undue laxity. They are a small minority, but im-

sists, as people with principles generally are. It makes them a politically significant group, and they have it in their power to check changes in the existing blue law. As long as they remain powerful politically there will be no change in the Sunday law. If their power wanes, we may obtain a system of Sunday regulation in which these four things will be emphasized; first, protection to religious opportunity; second, prohibition of unnecessary business or industry; third, restriction of every amusement not readily pursued in harmony with the religious observances of the day; fourth, uniformity in the regulation, both as it affects rich and poor. The gravest reproach of the present law is that the poor and unprivileged get the greatest pressure of its restraint, because there are many ways in which the rich evade the code."

Boston Wants Next Methodist Conference

The next quadrennial conference of the Methodist church will be a history-making one as it will have to do with the union of the north and south Methodisms. There is more than the usual rivalry among the cities to secure this meeting. The Methodists of Boston and vicinity have already organized to capture the honor for their city. The next quadrennial conference will be held in May, 1924.

Dr. Clifford Recovers from Serious Accident

The accident to Dr. Clifford, veteran Baptist minister of England, has been chronicled. After being knocked down by a taxicab, he is back in the public ministry again, and declares himself in fine form. He is a great favorite all over England and there are many calls for his services.

New York Ministers Interpret Sunday Agitation

Seven ministers of New York connected with prominent churches have recently investigated the nation-wide agitation on the matter of Sunday laws. They report that there is before Congress only one bill and that relates to the Sunday law for the District of Columbia. The ministers assert that the International Sporting Club, the Exhibitors' Bulletin for moving picture operators, and a number of similar influences have made the agitation a camouflage for their efforts to secure more liberal laws this coming year. The moving picture people cannot run Sunday shows in some states, and these shows are known to be very profitable financially. The seven ministers who signed the statement on the work of the Lord's Day Alliance were among the most prominent of New York, but they were not able to get their statement into any of the papers of their city.

Palestine Has Gone Dry

With the coming of British rule in Palestine, the liquor dealers hoped to open up traffic where they had previously been kept out by Mohammedan religious

influence. First Roland Storrs prohibited the open bar in Jerusalem. This decree by the governor of the city has been followed by an order from Sir Samuel Montague, British High Commissioner of Palestine extending the prohibition principle to the whole of Palestine. The action was doubtless taken under the influence of Mohammedan opinion, but it is none the less disappointing to those who had hoped for a new market for booze.

Disciple Embarks for Africa Inland Mission

Highland Park Christian church of Los Angeles recently held a farewell service for Miss Helen Edith Mead who is going to central Africa under the African Inland Mission. She will face one of the most dangerous tasks that remain to be

done for the church of Christ. In her home church she has been a strong promoter of the Life-Work Recruit Band. Her church has been very zealous in committing its young people to the task of world-wide missions, and nineteen of them are pledged to enter the religious field.

Hope to Create a Jesuit Saint

A new candidate for sainthood in the Roman Catholic church is Cardinal Bellarmine. About a hundred and fifty years ago an effort was made to secure his canonization, but this was defeated on account of the unpopularity of the Jesuit order. Recently the pope declared that the celebrated cardinal had practiced the virtues of the Christian faith in an unusual degree. This is the beginning of

Unity Conference at St. Louis

MORE successful than even its promoters dared to expect, the Midwest Conference on Christian Unity, held last week in St. Louis, opened new channels for the freer flowing of sentiments of fellowship among churchmen of widely separated ideals. It was planned for the sessions to be held in the chapel of Second Baptist church, but at the first session the room overflowed and the assembly was moved to the capacious auditorium, which it came near filling. At the night sessions the house was well filled. Between eight hundred and a thousand persons were in attendance. For three days the various movements for Christian unity were interpreted by authoritative spokesmen and discussed with great freedom from the floor. There was the Lambeth proposal interpreted by Bishop Ethelbert Talbot, of the diocese of Bethlehem, Pa., who was a member of the Lambeth committee which formulated the now famous Appeal. There was the World Conference on Faith and Order interpreted by its patient and far-visioned secretary, Mr. Robert Gardiner, of Boston. There was the American Council on Organic Unity of Evangelical Churches, interpreted by Mr. Henry W. Jessup, of New York, who framed the "Philadelphia Plan." There was the Federal Council of Churches of Christ in America, interpreted by its General Secretary, Dr. Charles S. Macfarland. And there was the Universal Conference of the Church of Christ on Life and Work, a new movement launched at Geneva last summer by that dynamic personality, the Bishop of Upsala, interpreted at St. Louis by Rev. Frederick Lynch, editor of *The Christian Work*. Besides these organized agencies dealing directly with the problem of church unity, there was the World Alliance for the Promotion of International Friendship Through the Evangelical Churches, represented in the absence of its secretary, Dr. H. A. Atkinson, whom illness detained, by Dr. Nehemiah Boynton, of Brooklyn. Dr. Arthur Judson Brown, of the Presbyterian Board of Foreign Missions, spoke on

"Christian Unity in the Mission Fields." Rev. Samuel McComb, of Baltimore, Canon of the Cathedral of Maryland, spoke on "Causes of Disunion and the Path to Reconciliation." A picturesque and charming figure in the conference was Bishop Velimirovic, of Serbia, who wields an influence in the Eastern Orthodox church said to be second only to that of the metropolitan of Athens. His two addresses, spoken in beautiful English, were memorable in their impressiveness and their refinement of spiritual understanding. The bishop's prayer and benediction, which closed the Thursday evening session, will linger always with those into whose hearts his exquisitely gracious words fell.

This was the first time in American church history that a common platform has been provided for those who from different angles of approach are working at the task of Christian unity, to come together for comparative testimony and discussion. In providing such a platform the Disciples Association for the Promotion of Christian Unity, headed by Dr. Peter Ainslie and Rev. H. C. Armstrong, has rendered a distinct service to the cause of unity and reflected credit upon the communion which the Association represents. The temper of all the discussions lifted the great theme far above the sectarian levels of controversy and denominational dogma. Each man came as if saying: "This is my conviction; I bear testimony to what seems to me true. What have you to say to it? And what testimony have you to bear to the conviction which you cherish?" A wider and more sympathetic mind was bound to be created in such an atmosphere. Fellowship was discovered where without such candor in conference none would have seemed possible.

This Midwest Conference is the first of a series of similar assemblies to be undertaken by the Association for the Promotion of Christian Unity. A second is being held this week in Dallas, Tex., and it is hoped a third may be found practicable at Cleveland, Ohio, before the end of spring.

a process which leads to beatification and finally to canonization. The members of the Society of Jesus are very greatly pleased with this recognition given one of their great leaders.

Great Cleveland Church Has Strong Missionary Organization

Euclid Avenue Christian church is one of the strong missionary forces among the Disciples of Christ. This congregation supports a whole mission station at Bolenge Africa. A study of the missionary interest in this congregation reveals the important place occupied by the woman's missionary society. This organization has a circulating library of two hundred books which are kept busy. Three hundred and fifty women are subscribers to the missionary magazine of the Disciples, the World Call. Every Thursday afternoon a group of women meet at the church for prayers, and a program of personal visitation is carried on continuously. The missionary idea is the outstanding interest of the congregational life.

Advice on the Erection of Educational Plants

Some of the most expensive church plants in the United States are found to be utterly deficient in equipment for modern church work after they are finished. Particularly does the ordinary architect fail in providing equipment for the educational and social work of the modern church. The churches are entering now upon an era of building in spite of the high prices, and the southern Baptist denomination has anticipated this by appointing an Architectural Secretary in connection with the work of the Baptist Sunday-school Board. This secretary, P. E. Burroughs, has issued some small manuals showing plans and pictures of up-to-date plants, and is prepared to recommend architects who understand the needs of the modern church.

Church Industrial Conference Hears Radicals

The industrial conference held in Chicago January 24, under the auspices of the Church Federation was conventional so long as ministers and church workers talked, but at the evening session, some of the prominent labor leaders of the city were present. This session was animated and had a late adjournment. The editor of the "New Majority" was among the speakers. He is an interesting figure in Chicago life by reason of the fact that he is a wealthy man who has espoused the cause of labor and is one of its most radical interpreters.

Union Missions Started in San Domingo

The first Protestant mission work was started in San Domingo the past year, with five Protestant organizations co-operating. This new method of opening up mission work is regarded by Rev. S. G. Inman, executive secretary of the Committee on Cooperation in Latin America, as the most important achievement of the organization during the past year. A budget of eighty thousand dol-

lars has been provided for the new work and Rev. Philo W. Drury, a United Brethren missionary of Porto Rico, has been secured to head the new task. A fifty thousand dollar stone building has been purchased in the heart of Santo Domingo city. This will serve as a chapel, school, social center and clinic for the work of the new union station. The new church will be known simply as an evangelical church with no denominational labels attached to it whatsoever.

Evangelical Magazine Floated in South America

The interpretation of current events in South America has been given either by journals hostile to all organized religion, or by journals under the control of the Roman Catholic church. The Committee on Cooperation in Latin America has been able to establish a journal the past year under the name of "The New Democracy." Its editor is Dr. Juan Orts Gonzalez. This journal will promote friendship between North and South America, and give a Christian view of world events. A dozen of the more prominent publicists of South America

have become staff contributors to the magazine.

World Conference Needs Money

An appeal has been sent out by the Continuation Committee of the World Conference on Faith and Order for fifty thousand dollars. Up to the present time the committee has been financed by a few laymen of the Protestant Episcopal church. It is now felt that the cooperating denominations should bear a proportionate part of the insignificant burden of financing the conference.

Practice Christian Union in Washington

The duplication of churches on the frontier by state and national missionary societies was a crying abuse until the present era of conference and cooperation. The Presbyterians have recently given evidence that they take their union talk seriously by turning over two congregations to the care of other denominations. The Presbytery of Central Washington disbanded their Zillah church and advised the members to unite

Workingmen and the Churches

C. R. ZAHNISER has rendered a real service to the Christian world by gathering data on the subject of men and the church. It is commonly believed (by journalists who seldom attend) that there are few men in the churches. Mr. Zahniser in his recent article in the "Continent" shows that the number of men as compared with the women is in the ratio of 4 to 6. While this proportion is not satisfactory to religious leaders, the story is not so bad as many believed it to be. Mr. Zahniser gives the following account of the methods by which his questionnaire was conducted:

"In order to ascertain something of the facts in the matter, so far as one community is concerned, a questionnaire was sent to fifty representative churches. The list was proportionally distributed both as to denominations and as to size and location. For example, along with a wealthy church in one of the most exclusive districts was selected another doing institutional work in a congested district, another in a middle-class residential section of the city and another in a neighboring borough. Replies were received from thirty-eight churches of ten denominations, having a total membership of 21,915. The list is so representative that the facts secured can be taken as fairly indicative of all the churches of the community.

"The questionnaire grouped the adult male membership of the churches as follows: Professional men—teachers, attorneys, chemists, physicians, architects, etc. Capitalists—business men having more than four employees. Small business men—in business for themselves, but having fewer than four employees. Wage earners—clerical, office and store clerks, salesmen, agents, etc., skilled

manual, machinists, carpenters, etc., unskilled manual.

Following is a tabulation of the results:

Total number of churches	38
Total membership	21,915
Percentage of membership male ..	40
Average membership	576

Analysis of Adult Male Membership.

Classification	Percent of Total
Professional men	9.5
Capitalists and large employers....	6.5
Small business men.....	7.0
Wage earners, total.....	77.0
Wage earners, clerical.....	32.0
Wage earners total manual.....	45.0
Skilled mechanics	28.0
Unskilled labor	17.0

"In order to know to what extent relatively the church is reaching people of different industrial classes, it would of course be necessary to know the percentages of each in the entire population of the community. These figures are nowhere available. In the census reports for 1910 are tables covering part of the population of the country, which show the following proportions:

Classification	Percentage
Professional men	4.0
Capitalists and large employers.....	0.8
Small business men	15.0
Clerical employees	11.0

Mr. Zahniser reaches the conclusion that the church is not a class institution and not an institution for women and children. Unskilled labor is not reached by Protestant churches as largely as should be, but a large part of this population is Roman Catholic. Were Catholic figures added to Protestant, it would probably be seen that religion knows no class lines.

with the Disciples of that community. The members of the Toppenish church were told to unite with the Congregational church. This action of the Presbyterians has been favorably commented on by the secular press.

King of Siam Will Marry a Presbyterian

Announcement has been made in the kingdom of Siam of the betrothal of the king to Princess Vallabha Devi, daughter of Prince Naradhip. She was for a number of years a student at the Harriet House School, operated at Bangkok by the Presbyterian Board of Foreign Missions. Following the betrothal the father of the bride sent an invitation to the pupils and teachers of the school to attend a reception at his home. The king of Siam is known as one of the best informed men in his kingdom, and his union with a woman who has the best Christian training may mean much to the ongoing of civilization in the orient.

Provide Correspondence Courses in Rural Church

The Christian Work of New York will sponsor a number of correspondence courses on the rural church. It has secured as director Dr. Edmond deS. Brunner. The course he will give takes up such problems as organization and finance, survey of the parish, religious education for the local church, worship, evangelism and preaching. A number of rural experts of various denominations have been associated with Dr. Brunner in an advisory capacity.

"No Man's Land of the Churches"

Rev. B. F. Lamb, secretary of the Ohio Federation of Churches, has called the attention of the village and small town pastors to a problem which must be met if the cause of religion is not to suffer greatly. In a recent letter addressed to them he mentions a "no man's land of the churches." This is described as the territory outside a town or village which is not ministered to by a church. There is a great deal of such territory in Ohio, in spite of the over-churching condition of many neighborhoods. Country people come to town for recreation, and the consolidated school has increased the tendency to center the social life in the village or town. Country churches of the one room type have been dying, and the village churches are urged to reach out into a wider area. This wider parish idea is the more feasible in view of the common use of the automobile by farmers.

New Woman Congressman Asks Prayers

Miss Alice M. Robertson, recently elected as congressman from Muskogee, Okla., and the only woman who will sit in the new congress, was for many years a Presbyterian home missionary among the Indians. She recently sent a request for prayer to her home mission board and expressed the hope that she might continue to be of service to her Indian wards, many of whom she regards as

"still children and unable to walk alone." A part of her platform is: "I am willing to give six days full service a week and work as hard as any man for the six days, but on the Sabbath I will rest."

Modern Methods Win in Texas

Rev. Tolbert F. Weaver is the aggressive leader of the Disciples church at Houston, Tex. Moving pictures are being used on Sunday and Thursday nights in this community, and large audiences are reported. During the past year one hundred new members were received into the church. A new building is being started, the first section of which will cost seventy-five thousand dollars.

Chicago Y. M. C. A. Has Good Year

Renewed emphasis upon the religious phases of its work characterizes the annual report of the Chicago Y. M. C. A., recently issued by the General Secretary, L. Wilbur Messer. The total attendance at religious meetings the past year was 170,931, a net gain over the previous year of forty-five per cent. The number of men and boys pledging themselves "to begin or renew the Christian life" was 2,946. There was a twenty per cent increase in the Association schools in the city. The increase in the average daily attendance at the Association buildings was thirteen per cent. One of the very significant developments is a great increase in "Hi-Y" clubs, made up of Christian young men in the high schools. There are now thirty-eight such clubs organized in nineteen high schools and two preparatory schools. The Y. M. C. A. hotel on Wabash Avenue is an enormous structure. It once seemed that it might prove a white elephant, but the past year's report shows that it has operated at 97 per cent capacity in spite of the fact that it limits its service to young men who are recent comers to the city. Loans have been given to 1,491 young men and boys, and ninety per cent of the \$6,043 has been returned. Mr. Messer is be-

ginning his 34th year as general secretary, and is one of the most successful executives to be found anywhere in America.

Will Talk on Industrial Problems

The Presbyterian Board of Home Missions maintains Dr. John McDowell as secretary and as a specialist on industrial problems. His early experiences fit him for his tasks. He has recently prepared an address on "The Challenge of the Present Unrest to the Church." This address will be given over a wide itinerary beginning at Auburn, N. Y., on February 7. The whole month of February will be devoted to the giving of this message before influential groups of Presbyterians.

Federation Secretary Becomes Pastor Again

Rev. W. S. Lockhart has been serving the churches of Louisville, Ky., as Federation Secretary during the past year.

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Most of his life has been spent in the pastorate, and when Central Christian church of Youngstown, O., called him recently to become the successor in the pastorate to Rev. W. D. Ryan, he accepted the call. He will begin his new work some time in March. Mr. Lockhart was trained at the University of Chicago, and has held several important pastorates in various sections of the country. He is going to a church that has been known for its progressive spirit and missionary program.

"The Journal of Religion"

The University of Chicago Press has discontinued both the American Journal of Theology and the Biblical World. These two journals, with a long and honorable history, have been merged into the Journal of Religion. The change is significant. Educated religious leaders are less interested in the minutiae of biblical criticism than in former years. The Journal of Religion will contain a minimum of this kind of material. Neither, on the other hand, is there any gripping interest in systematic theology as it was once schematically presented. The present interest is in a scientific study of religious experience and of religious society. This does not bar out biblical study, the study of church history or even systematic theology, but it makes the soul of the believer and his social relations the primary concern. In the initial issue of the Journal of Religion are some challenging titles. Among these "The Religious Breakdown of the

Ministry," by Professor George A. Coe, and "Why Do Religions Die?" by Professor James Bissett Pratt. The tone of the journal is not popular but academic in the better sense. One may be sure that it will never drop down into "journalese." On the other hand it will probably avoid such discussions as "The Origin of the Iota Subscript." The editor of the journal is Professor Gerald Birney Smith. Dr. Smith has won his place in the university world as an authoritative scholar. His "Guide to the Study of the Christian Religion" showed an encyclopedic grasp of the data of the religious field, and a viewpoint that could have been acquired only through years of careful study. With the current events of the Christian world the new journal will have little to do; it confines its attention to the underlying problems.

Live Discussions of Religion in England

Some of the most eminent men of Great Britain outside the fellowship of the Established church will speak at a series of meetings arranged by the church at Queen's Hall early in February. Mr. Balfour will challenge the ecclesiastical leaders on the subject of the unity of Christians. He will probably say a good many things not very agreeable to the feelings of ecclesiastics. The Archbishop of York will reply to his speech. On another night a representative of the Dockers' organization will challenge the church on its industrial record. Out of these meetings it is hoped there may come a clearer idea in England of just

what the church does stand for. Many people still ascribe to the church opinions and attitudes which have been outgrown for several decades.

New Membership Rule of Y. W. C. A. Works

Much controversy was occasioned at the last national convention of the Y. W. C. A. over the question of membership terms. It was finally decided to abolish the so-called evangelical test and receive all believers in Jesus Christ. This change was made because of the needs of college and industrial communities. Reports are now coming in from the various educational institutions of the land, and it is reported that Allegheny College in Pennsylvania has 100 per cent of the girls of the freshmen class as members of the Y. W. C. A. There are 750 colleges in America where the Y. W. C. A. is organized, and the reports coming back are uniformly favorable.

Rev. Harry Foster Burns Goes to Baltimore

Rev. Harry Foster Burns has resigned his pastorate in First Church of Dorchester, Boston, and accepted a call to First Unitarian Church of Baltimore. He has spent three years with the Boston church. While there he has been a frequent contributor to Unity, and has spent his summers in England where he often spoke in leading pulpits. Mr. Burns was trained at the University of Chicago and he has belonged successively to the Baptist, Disciples, Congregational and Unitarian denominations.

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